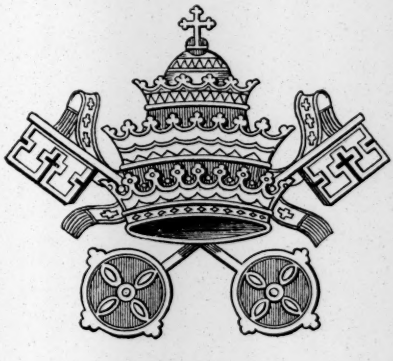
THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—SEPTEMBER, 1903.—NO. 3



LEO XIII. **PIUS X.**

ORBUS MORTE PATRIS CONCLAMAT LUCTIBUS ORBIS
ET SOCIATA DOLOR PECTORA CUNCTA TENET.

OCCIDIT, ECCE, LEO; DE COELO LUMEN ADEMPTUM,
SED RADIANTE POLO IAM NOVUS IGNIS ADEST.

PERGE, PIE, ET REGNA! TE SAUCIA CORDA SALUTANT;
ALTER NAM POPULIS CREDERIS ESSE LEO.

J. RAINER.

St. Francis Seminary,
Milwaukee, Wis.

SOCIALISM—ITS CHARACTER AND ITS AIMS.

AMONG the popular heresies with which the Church found herself confronted at the threshold of the present century was Socialism, a creed which, whilst it pretended to advocate the common good of society, was in truth popularizing principles destructive of justice and all permanent prosperity. For Socialism, as understood by the demagogues who seek to indoctrinate the masses by the plausible promises of improved economical conditions which the system holds out, is essentially a philosophy of destruction, and must, if carried to its legitimate conclusion, end in the annihilation of all legitimate institutions of authority and order.

It is true there are among those who defend the aims of Socialism many men actuated by a deep and honest interest in the welfare of our workingmen. They believe that the present conditions of the poor and laboring classes might be greatly improved by the socialistic agitation among us; yet these men are not alive to the dangers that lurk below the surface of methods which, whilst they seemingly further the temporal welfare of the workingman, teach him to disregard the rights of property, the liberty of action and the respect due to all rightly-constituted authority. On the other hand, it must not be forgotten that, in so far as the claims of the poor and laboring classes of society are justified by the natural and positive laws which govern society under Christian principles, there exists a school of advocates of people's rights who may properly be called the teachers of Christian Socialism, in every sense legitimate and conducive to the popular good. Of such a system the eminent Benedictine Dom Gasquet could rightly say: "I suppose we may, all of us, in these days claim to be Socialists of some kind of type." But this kind of Socialism is a very different thing from the one to which I wish to direct attention here. It simply means opposition to the extreme individualism which, monopolizing all the resources of wealth and power, comes to oppress the masses, and brings about a condition of servitude such as obtained under pagan rule in past ages. This class of Christian Socialists, of which we find eminent representatives among the hierarchy of Catholic countries, has as little in

common with the political demagogues who claim the name and aims of beneficent Socialism, as a bishop who wears the apron (*gremiale*) of his episcopal office at solemn functions of the Church has in common with a grandmaster of Freemasons who wears the apron at the initiations of his lodge.

Socialism in its popular sense is not a Christian feeling for the poor; it is the mortal enemy of Christian charity. Socialism is not an agitation for the betterment of the poor; it is a revolutionary system directly calculated to turn the world upside down and throw mankind back into a state of barbarism. Socialism is not a mere tendency to enlarge the functions of the State. Socialism, as defined by Dr. Rae, is "a system that outsteps the right proportion of equity and kindness, and sets up for the masses claims that are devoid of proportion and measure of any kind, and whose injustice and peril often arise from that very circumstance." Socialism is the ownership of all capital or means of production, the absorption of all private association into the State.

After a careful perusal of the writings of Rodbertus, Karl Marx, Ferdinand Lasalle, Ricardo, Bebel and Liebknecht, one feels inclined to consider it sheer waste of time to enter into their idle dreams; for Socialism, even in its rational and scientific form, is visionary and impracticable. Nevertheless its principles are rank with the killing odor of infidelity and hatred of Christianity. Socialism is the battle-cry of the hour, and Socialists are armed for battle. We hear the rumbling thunder in the distance; we can see flashes of lightning in distant lands striking terror into the inhabitants of prosperous cities, and causing human blood to flow in streams; we read of the desecration of holy places and the profanation of sacred rites. And here in the United States of America, where we have been comparatively free from the destructive work of Socialists, and where the agitation is said to be chiefly confined to German emigrants, even here, in this land of liberty and plenty, the subtle poison of Socialism is permeating the minds of those who abhor its tenets. Many, without suspecting it, adopt and defend its principles, and those who oppose them are denounced as narrow-minded and as belonging to a past age. Our people are constantly imbibing the pernicious doctrine from newspapers, books and magazines. Public speakers declaim its

false premises in their political harangues, and often unintentionally they become the preachers and propagators of a deadly heresy against the Church and the legitimate civil government.

Probably many persons who look with equanimity upon the socialistic movement, as if it represented merely a faction of extravagant malcontents, are not aware that as a national community we have adopted in practice several principles of Socialism. "While men were asleep, the enemy came and sowed the cockle, and went away." Here are some of the clauses of the socialistic programme: "Secularization of the schools. Instructions, use of all the means of instruction (books, etc.), free of charge in all elementary schools, and in the high schools for talented pupils of both sexes."—"Abolition of all laws which subordinate woman to man in public and private life."—"Religion is a private concern; the use of public funds for ecclesiastical and religious purposes to be abolished."—"Church property to be subject to taxation."

If we examine closely the principles of our national system of education, we shall recognize that it is based on socialistic teaching; with it and through it Socialism has a footing in the land. Cardinal Manning, in 1891, wrote about the American Public School system as follows: "This State education has been denounced as infidel, immoral, and Godless; but though it is the worst form of Socialism, nobody says or sees it." It is high time to wake from optimistic dreams beguiling us that the world is growing better because the people are more enlightened; of the arrival of universal peace and prosperity, etc. "If people are not willing to be awakened to the truth of this movement, they shall awake upon a day to find that their sons and daughters have been led into an intellectual captivity such as has not been since the beginning of the world."[1]

Is it really true that Socialism in its worst sense has but little foothold here in America? Are our conditions really such as to exclude the possibility of Socialism becoming a power in the land? John Graham Brooks, a man eminently qualified to give a correct answer to these questions, because personally identified with the social movement in this country, and examining witness of all the important strikes which have occurred in the United States during

[1] Fr. Wm. Poland, S.J.

the last eighteen years, writes: "We have pleased ourselves by repeating, parrot-like, that such Socialism as we have in the United States is wholly of foreign origin. A few years ago this explanation accounted fairly well for the facts. No close observer can any longer consider it an explanation. The conditions out of which Socialism grows are working with increasing power in our midst, and they do not conveniently select those only who speak broken English, or were bred among the tyrannies of the old world." And President Hadley, of Yale University, pertinently remarks: "Even if we regard the socialistic views as erroneous and demoralizing, the fact remains that they are held, to a greater or less extent, by a large number of people—perhaps a majority of the voters of the United States."

If there has been in our time a man on earth who could take in at a single glance the situation of the various nations of the world, and judge of the tendencies of the age, good or evil, who could read the signs of the time and give a correct interpretation of them—it was he who has just been removed from the scene which enabled him to judge of the threatening evils, the ever glorious Leo XIII, the visible head of Christ's Church, placed on the watch-tower of Israel to give the sound of alarm when danger is nigh and the enemy approaching. Does any one doubt the words that his eyes "are not closed to the spirit of the times," when he bids the right-minded everywhere lift up their voices against Socialism? Looking into the condition of mankind he warned the world at the beginning of the twentieth century: "Socialism cunningly works its way into the heart of the community; in the darkness of secret assemblies and openly in the light of day, by speeches and by writings, it excites the people to sedition; the restraints of religion are thrown aside, duties are neglected and only rights upheld; daily, larger and larger crowds of the poor are solicited, whose narrow circumstances make them more open to deception and more easily hurried into error. Civil society, no less than religion, is imperilled; it is the sacred duty of every right-minded man to be up in defence of both the one and the other."[2]

In his Encyclical Letters, Pope Leo XIII has given us, as he

[2] January, 1901.

declared himself on December 23d of last year, an authoritative guidance for the social questions of the age. It was his dying request that the struggle against Socialism should be carried on courageously by bishops and priests according to the principles and methods he had laid down in his immortal documents. Even in his last Pontifical Brief to the Bishops of Italy,[3] he urged the study of all the social problems in ecclesiastical seminaries: "We desire that the candidates for the priesthood before ending their studies should be suitably instructed in the Pontifical documents relating to the social question, and the Christian democracy—abstaining, however, as we have already said, from taking any part whatever in the external movement."

Leo emphatically denied that the social question was merely an economic question; he always insisted that it should be treated first of all as a moral and religious movement, and bade the nations look to the Catholic Church, which alone could apply the remedies to the increasing ills: "for she alone knows how to solve the difficult social problems that are agitating the world."

Early in 1864 the learned and sainted Bishop von Ketteler published his famous pamphlet on "The Labor Question and Christianity,"[4] in which he unfolded the causes of existing evils among the laboring classes and pointed to the cure which the Church offers. This great champion of the Church in Germany, to whose imperishable labors I expect to refer more in detail in a subsequent article, may be called the "John the Baptist" of Leo XIII, his forerunner in the labor question, preparing the way for the immortal Encyclical Letter *Rerum Novarum*. Bishop von Ketteler, mighty with pen and powerful with speech, made Catholic Germany what it is to-day, a solid fortress against the destructive invasion of Socialism. He influenced the German Bishops at their annual conferences at Fulda, until in 1869 they effectively took up the matter and discussed the subject of the relations of the Catholic Church to the labor question and recommended the clergy to make themselves thoroughly acquainted with the social problems, to study economics, to interest themselves in the condition of the working class at home and abroad,

[3] December, 1902.

[4] *Die Arbeiterfrage und das Christenthum.*

to establish institutions and found associations for the spiritual and temporal amelioration of the workingman. The seed sown by the learned and courageous Bishop has since sprung up and borne abundant fruit. In no other country are the clergy better equipped to deal with the social question and to combat the evil of Socialism than in Germany. The large number of excellent books published on the subject testify to the ability and energy with which German priests are handling "the question of the hour."

Though here in the United States Socialism has not, perhaps, forced itself upon us with the deadly odor that it spreads through Europe, still there have not been wanting prophets to tell us of coming disasters, or teachers to instruct us in our duties. Cardinal Gibbons has dealt practically with the question in his *Our Christian Heritage;* Bishop Spalding has spoken on it eloquently and lucidly; and Fathers Kerby, Conway, Poland, Sherman, Heiter, Kress, Mueller, and others, have written on it with point and force. But the words of Leo XIII have scarcely permeated the mass of the Catholic people, and hence cannot be said to have been heeded by us as a body: "Every minister of holy religion must throw into the conflict all the energy of his mind, and all the strength of his endurance."

It is not my purpose to enter into the various and intricate topics of political economy, of capital and labor, or its theories of wages and production, of labor unions and trade unions, of monopolies and stock companies. I shall strive to confine myself to the moral aspect of the socialistic movement, whose doctrines are certainly, when viewed in the light of unbiased judgment, both irreligious and immoral.

A brief *history* of Socialism will help us to a better understanding of its principles and tendencies.

Four hundred years before Christ, the Greek philosopher Plato wrote a book, entitled *The Republic*, in which he describes as the ideal form of government the communitive or socialistic State. His gifted disciple, Aristotle, carefully examined these theories, which were considered by Plato's contemporaries as an idle dream; he clearly showed them to be unsound in principle and injurious in their application. In subsequent ages the com-

munitive speculations were occasionally revived. In the sixteenth century they were revived in a political work of fiction, *Utopia*, written by Blessed Thomas More, Lord Chancellor of England. Modern Socialism, which has for its object the final removal of all inequalities between rich and poor, first appeared in Europe at the French Revolution in 1789. It has been growing ever since, spreading its deadly virus throughout the Continent. The infidel philosophers of France, especially J. J. Rousseau, proclaimed to the world that need was the only foundation for property. "He who needed a thing, had a right to it, and he who had more than he needed was a thief." *Count de St. Simon* († 1824) gave Socialism its present shape by teaching that "labor alone is the foundation and source of all value." *Charles Fourier* († 1837) explained human will to be nothing else than the laws of universal attraction; man's will or instinct should be gratified by the social organization, so that he could do what he liked! *Louis Blanc* († 1882) claimed that the State should be the chief producer and make private production inpossible. *Rodbertus* († 1875), the father of "scientific" Socialism, considered capital to be robbery, and all goods he looked upon as the product of labor. *Karl Marx* († 1883) proposed to turn all land over to the State, which should undertake to pay every one the full worth of his work. *Ferdinand Lasalle* († 1864), "the labor king," proclaimed the "iron law of wages." Wages should be equivalent to the amount necessary for the support of life and propagation. The two ablest leaders of Socialism in Germany at the present hour are Bebel and Liebknecht. All these defenders of Socialism, from Plato to Liebknecht, give to the State unlimited right of disposal of every individual. This pagan idea of the State denies to man all personal rights and makes him merely a part of a vast engine, the State, a cogwheel in the big machine. We Christian Catholics and free Americans most emphatically protest against such slavery; we believe that the State exists for us, and not that we exist for the State. Christianity has freed us from the idolatry of the State, and we shall cling to our individual liberty with every fibre of our being.

It has been well said: "The decalogue of Socialism is the supposed rights of men; its god is the socialistic State; its last

end is earthly enjoyment for all; the object of its worship is production." [5]

Socialism takes an entirely false view of human life; it looks only to the physical well-being and comfort of man; it considers him a mere animal, with pleasure as his chief good. Bebel leaves "heaven to the angels and sparrows;" he bids his followers to seek heaven on earth by gratifying every animal passion. The rights of God are ignored; in fact, the very existence of God is called in question: "Socialism is not logical unless it denies the existence of God." [6] The *Appeal to Reason* says: "Religious dogma is the survival of the childhood of the race." Christ is blasphemously placed on the same level with Karl Marx. Henry George, who knew the history of contemporary Socialism, says: [7] "Modern Socialism is without religion and its tendency is atheistic." And Bebel, the greatest living authority on Socialism, confesses: "Christianity and Socialism stand toward each other as fire and water."

The Seventh Commandment, "Thou shalt not steal," is a dead letter with socialistic leaders. They advocate the confiscation of the property of the capitalists, a wholesale robbery. All the means of production, machinery, and productive capital are to be in the hands of the new State. A man could not own a cow, because it produces milk and calves; nor a sprinkler, because it cools. A woman could not own or work a sewing machine, because it produces stitches; or a broom, which produces cleanliness (not needed in the new State).

The socialistic theory about parental rights, the family, and especially the position of women, are deeply immoral. Bebel, in his notorious book, *Die Frau* (The Woman), revels in lecherous midsummer night's dreams and delivers woman to the curse of her own evil impulses. The realization of his hellish ideas would reduce woman to the condition of brutal slavery and infamous degradation in which she lived before Christianity delivered her from the tyranny of man, making her his loving companion and the chaste queen of the happy Christian home.

[5] Cathrein.

[6] *N. Y. Volkszeitung.*

[7] *The Science of Political Economy*, p. 198.

Socialistic leaders keep on telling us, "Socialism is not atheistic; it is not hostile to Christianity; it does not concern itself with religion, but distinctly declares it to be a private matter, and leaves the whole question of religion with the individual." "Instead of Socialism," writes Carl D. Thompson, "being hostile to religious truth, it may turn out to be the only true conservator of religion. It will at least reserve personal economic freedom to each individual, and an emancipation from narrowness, dogmatism and cant, upon which alone any true religion can rest." What a wonderful discovery! The study of logic is evidently dropped from the socialistic school programme. Through all this jungle of phrases and subterfuges we see clearly that Socialists have done with the Christian religion; the skeleton of atheism is leering at us everywhere. What they consider religion is the denial of all religion.

The socialistic agitation in Germany began with a flat denial of God. In 1871, Schall said, "We open war against God, because He is the greatest evil in the world." In 1875, Liebknecht wrote, "It is our duty as Socialists, to root out the faith in God with all our might, nor is any one worthy the name who does not consecrate himself to the spread of atheism." Engels impudently remarked, "We have simply done with God."[8] But the shrewd leaders of Socialism soon learned that the generality of the laboring classes did not share their irreligious views, and that the masses were still deeply religious. So they began to pipe a softer tune; they openly declared that religion should be left to the private judgment of the individual. At the Congress in Halle (1891), a member wisely remarked, "We get on best when we leave this subject of religion alone." Since then they are more guarded in their treatment of the religious element of Socialism, and shirk public declaration on the subject for fear of antagonizing the multitude; for the leaders have found more faith in Israel than they expected. But leading Catholics, who are observing the progress of the movement, maintain that it continues to exercise its influence among the people in favor of atheism and materialism.

Is Socialism among us in the United States less irreligious in

[8] Mit Gott sind wir einfach fertig.

its tendencies? Its recognized organ, *The Appeal to Reason*, gives us, week after week, the clear wine of its doctrine. It tells the unvarnished tale of open infidelity. I may be permitted to make a few extracts from an article entitled "Socialism," in its issue of June 27, 1903, to show our readers whether or not Carl D. Thompson is right when he says that Socialism is not atheistic: "Socialism is the Alpha and Omega of all that pertains to life, that is substantial. . . . All the natural cravings of the human heart will be supplied through the law of Socialism. . . . The Goddess of Socialism will forever lead men, but never rule. . . . The churches of this country require over $300,000,000 per year to put man into a heaven, and yet few there be that enter therein . . . Modern man must let the gods take care of themselves. As socialism will know no creed, dogma, nor politics, neither will it know race nor color." Rudolph Grossmann, editor of a German socialistic paper in Chicago, called the *Fackel*, lately addressed a letter to the Rev. Dr. Heiter, of Buffalo, in which he openly declared that his journalistic aims consisted in combating religions.

Even in Pagan times, irreligion and atheism were considered as dreadful crimes against the Divinity. If men had then uttered the blasphemies of our modern Socialists, they would have been condemned by Pagan law to suffer the penalty of death. The real Socialists have done with God and His eternal laws. They say He is no God for them, as He does not care for the poor; He is the God of the rich. Real Socialism means rebellion against God and society. You may see from these remarks that the Catholic Church, the mouthpiece of God, the spouse of Christ, is and must be the natural enemy of Socialism. She does not contend against any particular form of government. She teaches that God has given the charge of the human race into hands of two distinct powers: the Ecclesiastical and the Civil; the one, the Church, is appointed for the spiritual concerns of men, while the civil government is established for the temporal affairs. Both powers are supreme in their sphere; both have their limits set by the object and nature of their existence; both powers are ordained by God; both represent the authority of God; for "There is no power but from God."[9] It is holy and honorable to recognize

[9] Rom. 13: 11.

the lawful authority, whether temporal or spiritual; it is sinful and disreputable to despise legitimate authority: "He who resisteth the power, resisteth the ordinance of God; and they that resist, purchase to themselves damnation." To rise against the existing order of things is treason against God, who will avenge such a revolt.

The Catholic Church is a true, perfect, and wholly independent society, possessing her own unchanging rights, which were conferred upon her by her Divine Founder. These rights are for the welfare of the human race; they should never clash with those of the civil government, for both powers come from God. A conflict between both could only be conjured up by the wickedness of men. A perfect harmony between both will result in the greatest blessings, spiritual and temporal, for society. Separation of Church and State may be good and desirable under certain circumstances, but it is not good in itself; it cannot be maintained as a permanent ideal or principle; it is a makeshift, but not the state of things which God has ordained.

The Church, however, can thrive under any form of government. Give her but freedom of action to exercise her God-given mission for the life of nations, and she will prosper under President, King, or Kaiser. Her children may be most devout to her, and be the most ardent republicans, the most progressive democrats, the most loyal monarchists.

Why, then, does she deprecate the form of government in the new State planned by the Socialists? Because the so-called government would be unbearable tyranny; it would be no government whatever, but anarchy, chaos, and confusion. No government deserves the name unless it recognizes God as the Supreme Ruler of mankind, and makes His divine law the basis of its own legislation; unless it considers morality and religion as the foundation of civil society. The record of all the nations that have lived and prospered and decayed testifies to the truth of this principle of philosophy of history: "The want of religion is the source of every social evil." Wherever religion declines, liberty perishes, pauperism flourishes, passions brutalize, and a state of anarchy and hopeless barbarism inevitably follows.

In the present state of society there may be, and certainly are,

many things that need correction or reforming; but destruction is not reformation. We do not construct by pulling down. Socialism, in its mildest form, is a scheme for the removal of one injustice by the infliction of another, of a greater one. Change of government does not mean change of society; a man does not change his character by changing his clothes. Change of society can be effected only by change of men, or rather, of the minds and hearts of men.

By opposing Socialism the Church does not antagonize a popular movement of the workingman for the betterment of his social condition. She does not tell the mechanic, the tiller of the soil, the skilled and the unskilled laborer, to make the best of the present circumstances, to be satisfied with their lot, and to bear in silence and holy patience with the heartless exactions of capitalists, and to look to heaven alone where good things are in store for them. No, we are not waiting for the good things until we get into heaven; we want some of them on the way to heaven. And heaven helps those on earth who help themselves. We are allowed and encouraged to seek heaven in this world; for the kingdom of heaven begins here. Peace and happiness are not for the few, but are meant for all. We are not obliged to forego the joys of earth in order to get to heaven. All things are ours and we are Christ's. As a priest of the Church I do advocate the diffusion of wealth rather than its concentration, the active business rather than the idle interest. What I claim for the workingman is not alms; for those that starve and pine from lack of the necessaries of life are not beggars; they are honest men, willing to work. We demand for them justice in distribution, the right to live, sufficient wages for themselves and families to be properly fed, clothed, and sheltered, and to have leisure for their religious and social duties. There is an abundance for all in the world. But some grasp and retain from the masses more than they need or can use with profit to themselves; they live in luxury and extravagance, forgetting that their superfluous wealth is the patrimony of the poor. And nothing that man can devise will ever hold the greedy back from grinding the poor, from the desire to crush and dominate. This, religion alone can do; she has done it in the past; she will do it in the future. No counterfeit

religion will avail in the struggle against unjust wealth and unbridled ambition. The religion of the Crucified, as taught by the Catholic Church, will accomplish it; it will be her task in the present century. Not a change in form of government is needed to cure the social ills, but a change of men in Christ Jesus. The Church alone can settle the social question by convincing men that all are the children of God and the brothers of Christ; that God will avenge every injustice; that riches gathered at the cost of human misery are accursed; whilst at the same time she teaches those who suffer from want that He who was infinitely rich became poor of His own will, to make us rich with the blessings of faith and hope.

WM. STANG.

Providence, R. I.

IN FATHER MARTIN'S LIBRARY.

IV.

DR. WILSON'S ERRAND.

"I AM attending physician," began Dr. Wilson, almost abruptly when he had taken a seat, "in the family of a friend whose only daughter, having been recently married, has suddenly taken ill with symptoms of premature confinement. The father of the young woman is deeply concerned about her condition, and I have been obliged to tell him that the sole apparent chance of his daughter's life depends upon an immediate operation, by which she would be freed from the burden of gestation. The immature fœtus, being but three months old, could not, of course, be produced in a viable condition, and should have to be sacrificed in order to save the mother. Of these facts I also informed the husband of the lady, wishing to obtain his consent for the operation, especially as the patient herself, fully realizing her state, expressed the wish that he be consulted, and that his decision in the matter should be accepted as her own. To my surprise the young man, who is unquestionably devoted to his wife, and fully able to comprehend the gravity of the situation, very decidedly objects to

any operation which would jeopardize the life of the child. In this decision he persists, although I have tried by every means at my command to convince him—and that in presence of the consulting physician who entirely agrees with my diagnosis—that, to omit the operation is equivalent to withdrawing from his wife the only reasonable hope of saving her life. I understand that the husband's scruples are of a religious nature. He is a fervent Roman Catholic, and the young wife, though brought up a Protestant, has, since her marriage, adopted the Roman creed, which, I am informed, forbids surgical operations of this kind."

After a little pause, during which Dr. Wilson seemed to expect that his host would make some comment, affirmative or otherwise, on what had been said, he continued:

"May I ask you as one who is, no doubt, conversant with the true interpretation of the Roman Church discipline, whether, under the circumstances which I have detailed, an objection to saving the life of the patient can be deemed reasonable; and whether it is possible that the Catholic religion does, by its laws, actually interpose against the counsels of a physician who, being morally certain of the result of his treatment, endeavors to preserve the usefulness of the individual and the happiness of an entire family, apparently dependent upon the recovery of this young woman?"

There was a slight emphasis in the concluding words of the doctor, giving a tinge of irony to his query, and making it sound somewhat like a challenge; and I noticed, upon looking at Father Martin, that a painful expression had settled upon his usually serene face, as though he were conscious of having to meet a difficult problem. It was not, I am sure, the moral aspect of the question which troubled the experienced old priest so much as the evident mental attitude of his visitor, which betokened a species of bias impervious to reasoning, and which is like a certain kind of color-blindness that cannot be removed by the most flawless lens. Some moments passed before Father Martin spoke. Then, looking up into the young physician's face with an earnest, yet half-amused look, which was calculated to disarm all sense of irritation, he said:

"Are you a swimmer, Dr. Wilson?"

"I do swim, sir; but I do not see what connection the fact can have with the subject proposed. I am sure, sir, I am quite in earnest, and beg you to take me seriously."

"Suppose," continued Father Martin, without heeding the last part of the reply, "suppose that, being out at sea with a woman and her child whom some friend had confided to your care, you suddenly realized, during a heavy gale, that your boat had sprung a leak. To keep the small vessel from sinking, you appeal to the mother, in the interest of her own life, to use her hands to stop the inflowing water, whilst you make every effort to row toward the shore. But the infant, frightened by the roar of the sea, locks its arms about the mother, and prevents her doing what she can in order to save her own life. Would you drop your oars, and tear the babe from the mother's breast to cast it overboard, or would you ask the mother to let you beat out the tiny brains unable to realize the danger which it causes its parent, so that she might be free to save at least herself?"

Father Martin stopped and dropped his eyes. Neither of us could tell whether he meant to continue and to draw the lesson from the image which was so plain. Did he wish merely to let it sink deeply into the mind of his visitor before he went on?

After a little while the priest looked up. It was clear he expected an answer before he carried his illustration any further. Whether it was the deliberate manner in which he had spoken, or the earnestness of his tone, which went like an appeal to the heart, I could see the effect which his words had produced. The air of assurance apparent before in the manner of the naturally dignified and handsome young practitioner had given way to a nervous hesitation which showed itself in voice and movement as he said:

"I see, sir, the drift of your argument; I recognize that it would be cruel, perhaps criminal, to deprive the infant of its life by any act of violence or with deliberation. Yet, I should hardly blame the man who, in his anxiety to save the life of one who appeals to him, or in whom he has a personal interest, such as a physician must entertain for his patient, were to repel the unreasonable interference of a third party, especially if, as in this case, the thoughtless infant in hindering the safety of its mother, had little or nothing to sacrifice in its own behalf."

"To repel unreasonable interference in the safeguarding of a life entrusted to us or appealing to us for help, is rather an act of virtue, I allow; and the man who under an impulse of sympathy or generous indignation kills an aggressor that threatens the life confided to his care or that is bound to him by the affinity of law or blood, does not deserve the penalty attached to the guilt of one who slays with deliberation or violence. But in the case you propose there is no sudden impulse that would lessen the responsibility of the deliberate act by which an innocent life is extinguished. The mother's appeal to the physician for help is distinctly accompanied by the expressed wish not to kill her child; and though this protest on her part may be said to have been formulated by the father's advice from a sense of religious duty, it does not lessen her instinct of self-preservation, nor can it be construed into that kind of coercive influence which a husband exercises over his wife when he threatens her. If you were to consult the mother's feeling, apart from any other influence, you would find that she values the child's life more than her own, and that having a choice to follow her maternal instinct, she would say to you: 'Do not extinguish my child's life; I am content to die with it or for it.' And the reason of this is that she regards the child as part of her best self, as the promise of her own renewal, with all the hopes of increased strength and virtue. Even if these hopes could never be realized, she will not allow herself to think otherwise or to sacrifice the incipient life on which these her hopes must depend."

"Of this I am indeed convinced," interposed the doctor, "it is the animal instinct, with which the bird defends her brood at the sacrifice of her own life. But, would you deem it wise in a reasonable being to neglect the obligation which seems to me to arise out of the superior nature of man, I mean the duty which a wife and daughter owes to those who love her to preserve her own life as more useful to the family and society than the brief existence of an undeveloped babe?"

"Perhaps the duty you speak of is best indicated by the instinct of which the mother gives us the example. Does not the animal instinct, which you approve in the brute, serve as a condition of the perpetuation of its kind? And what other purpose

can that instinct have in man since in the mother also we have to recognize its existence quite apart from mere impulse? Reason and duty must indeed supersede and regulate the rash compulsion of nature whenever the latter frustrates the order which God has wisely ordained for the preservation of His creatures. But in this lies precisely the difficulty of the case which you propose—namely, to determine which course tends to the preservation of the creature, and what are the limits of reason and duty which must determine our respect for the instinct and law of life. Now God Himself has defined these limits for us. He has not only given to the maternal instinct under normal conditions a strong wish which makes the mother value the life of her babe more than her own, but He has added to this instinct a positive law which forbids us to take the life of a human creature, no matter how weak and unserviceable the condition of that life may be. In truth your profession itself is a standing testimony to the universal regard for the value we set upon the breath of life, since we seek to prolong it for those whom we love, even amid the misery of hopeless disease and when we are quite sure of the futility of our efforts. And under no consideration do we approve of the deliberate extinction of life in the case of an innocent being who does not provoke us in malice to self-defence. Even in the case of judicial condemnation or of war, the killing of a fellow-man is justified only under the assumption of retributive penalty or aggressive force which calls for self-defence, and by an authority which has a special divine sanction for the taking of life. In the case which we are considering, the deliberate intention is, I understand you to say, to sacrifice the life of the child in order to preserve that of the mother. It is not a question of impulse or the plea of self-defence, or the judicial vindication of a crime. It is in every detail a case analogous to the one I have suggested by way of illustration. None should blame the boatman who in his anxiety, urging the mother to act for her own safety, under the conviction that her life is exceptionally useful to her family and society, were to push aside the child and accidentaly kill it; though I venture to say few true mothers are willing to purchase their safety at such a price and to forgive the friendly impulse. But there is no such plea here. Nor is she acting in self-defence against an unjust aggres-

sor. It is the physician who offers his aid to secure the life and health of the mother, and in order to do so asks her leave to extinguish the life of her helpless child that he might thus force it to relax its hold upon her bosom. If you divest the act of all euphemism, the moralist and the law-giver should call it *murder*, wherever Christian ethics are recognized. Am I wrong?"

"But then the child would die in any case; and to refrain from interference in this case means in all probability the death of both mother and child. Is it not better to prevent a double murder by parrying the deathblow off the head of one of the victims than permitting it to strike at both?"

"Preventing a double murder? There is no question of double murder. It may be that God, in whose hands all our lives are, forsees two deaths. If He bids us to guard a life, He never permits us to take one. He sends mortal illness taking away many or few, the best or the worst, according to human calculation. But in no case are we able or privileged to measure the wisdom of His preferences; and whilst He remains Master of life and death, even as He creates and destroys continually, He has made it a crime for man to take the life of his fellowman, whether that life be weak or strong, promising in earthly results or not. So long then as God is recognized as our Lawgiver we must find it the duty of our profession or the rule of charity to do all in our power to preserve and foster life independently of its greater or lesser usefulness; but we may not take it without a special divine sanction."

"That is indeed a view which has not presented itself to me," replied the doctor, "although I confess that from the standpoint of a Christian believer it must appear perfectly reasonable; and I wonder that the question of life should not have appeared to me in this light. It is true, my friend Dr. Hayden had at times, in discussing similar topics, put me in the way of similar reflections as those which you have made, and I have known other physicians of eminent attainments who advocated what has always seemed to me a somewhat extreme conservatism, which I attributed rather to sectarian influences than to conviction based on sound moral principle. You must pardon the frankness with which I speak, and which springs, I hope, from the desire to

elicit the strongest reasons for a practice which we were taught at the University to regard with a degree of tolerance, but never as the one which a physician who wished to succeed in his career might be expected to adopt. What you have said makes me realize that there is a field of moral thought in which a physician might profitably exercise himself, and which, indeed, I feel cannot be passed without surrendering the belief in a consistent operation of the Christian law. I know but little of the Roman Catholic religion, and that little has always seemed to me irreconcilable with any broadly philanthropic system of life; yet I do not believe that there is any acceptable code of morals that can supplant the religion of the Gospel. Since I have had the privilege of a more intimate acquaintance with the family of Dr. Hayden, I have become conscious of certain ennobling influences for which only the religion of its members can, it seems to me, account; and what you have said this evening has more deeply impressed me with the same feeling. I have to thank you sincerely for this opportunity, inasmuch as it has revealed to me some lessons of life which I hope to make profitable by further reflection."

The doctor arose, saying that he did not wish to detain his host any longer, and added:

"I should deem it a great privilege if you would give me an opportunity to renew this conversation. An engagement at my home obliges me to return there this evening. But I hope, before determining upon a final course of treatment in reference to the patient of whom I have spoken, to have a thorough consultation with Dr. Hayden, who, I am persuaded, shares the views you have put before me, and whose considerateness in referring me to you for advice I now appreciate doubly. If his professional delicacy prevented him from arguing the case with me, when he saw that my views were fixed in accord with the popular medical practice, he has aided me immeasurably, through your counsel, not merely to face a problem, the existence of which I had hardly suspected, but also to revise my entire attitude toward the theory of life in harmony with the principles of Christian ethics. Might I ask the favor of being allowed to return some time when you are at leisure?"

"We shall be glad to have you call at any time, Dr. Wilson.

I am rarely away from home, and if you will give us the pleasure of an occasional visit to discuss the subject of Christian teaching in its relation to practical life, you will perhaps find that an acquaintance with Catholic doctrine will enhance your estimate of it as the most reasonable and effective promotor of those qualities of self-denial and Christian courage which not only ennoble our species, but which are the best preservers of a healthy physical vitality in the race."

As I conducted our guest to the outer door, he said: "I envy you. To me this short talk has been a revelation of character which at once explains a thousand things about Catholics that I could never understand. It is not so much what was said by Father Martin in reference to the particular case proposed, as rather the principle which one discovers in the Catholic view of life, and which becomes the keynote to the multiform motives by which your daily activity is brought under the influence of religion. I am quite aware that I only begin to see things as they must habitually appear to you who are imbued with your faith."

When I returned to the room Father Martin was standing at the window, watching our visitor as he crossed the street.

"Miss Tessie will have a good Catholic husband, if what you say of our visitor's reception at Dr. Hayden's house be true."

We discussed during the remainder of the evening the difficulty which Dr. Wilson's case had suggested.

"The ethics taught in our medical schools are in some respects admirable, and perhaps superior to those of any other learned profession. They inculcate a delicate regard for personal feelings, a vigorous exclusion of purely mercenary methods, the duty of safeguarding the interests of a patient, the keeping of secrets, and the maintenance of a recognized professional etiquette, not only toward brother physicians, but toward the ministers of religion. Indeed, I have often thought that the readiness with which the average physician holds himself bound to answer a call to duty at the sickbed or in emergency cases, even when it demands of him personal sacrifices out of all proportion to the remuneration held out, might serve us priests as a model when we are called by our poor people to administer to them the comforts of religion, which they covet even more than bodily relief or health."

"I should suppose that a physician's reputation, and consequently his practice, depend on such conduct," I said tentatively.

"Assuredly. But there are other motives that operate in most cases, and which indicate a naturally more sensitive or compassionate—I should say perhaps religious—disposition of mind. In the first place, the very attraction which leads a man to take up the profession of medicine betokens ordinarily a sympathetic nature. It is true that the methods of the dissecting room tend to brutalize a disposition naturally coarse or reckless; but for this the actual suffering which subsequent experience reveals to the practitioner in a thousand different forms of light and shade, furnish a strong antidote. No man, unless it be the priest who has to administer to a large community of needy souls, sees so much of the inner workings of human life, the true and the false, as does the physician; and, if his mind be open, it cannot but arouse in him motives which tend toward the real, the permanent, as opposed to the unrealities of our temporary existence. And this I hold to be the preamble to religion, as much as reflection is a condition of all spiritual consciousness and activity. Unfortunately there is an absence of sound philosophical training in the preparatory schools from which our students enter the medical curriculum of the University, and this leads to the adoption in most instances of a sort of stoical view of life, which finds its portrayal in the characters admirably but delusively drawn for us by the pagan historians and philosophers of ancient Greece. It is a high standard, yet it represents a false estimate of the value of human life, and hence is all the more disastrous, inasmuch as it tends toward the denial of immortality and moral responsibility."

"And would you account in this way for the prevalence of malpractice? I should think that the universal condemnation of methods of destruction, indicated even by the very name given to the crime, would rouse the reflecting mind to the consciousness of the evil, and make an honorable body of men unite in protest against it."

"So they do. But we must not forget that the physician is not the regulator of social habits. He finds them and their evil results which he is asked to remedy. The appeal of a man or woman in pain, with the prospects of disgrace, and often permanent

misery as a consequence perhaps of momentary imprudence, or strong though misplaced affection, is a powerful one, and must be weighed in the balance of temptations when we judge the ordinary practitioner. It lies with us as priests to purify the social atmosphere, and to exercise a proportionate influence upon the medical men with whom our ministry brings us habitually in contact. They themselves exercise an authority which is rarely questioned, and their power for good is often greater than that of the pastor, and extends in places where the latter has no entry. You remember how only last week Dr. Hayden brought back old Joe Hardy, whose case had seemed absolutely hopeless. Though there was nothing or little to be done for the poor fellow, yet the doctor found means to arouse his soul to the desire of being reconciled to God after many years of open and seemingly defiant neglect."

"If we had many physicians like Dr. Hayden in the land, it would be easy to make converts, and priests would find their penitents well prepared upon their deathbeds. I mentioned the fact to the doctor the other day, and he answered jokingly: 'Father Martin has cured more patients of mine in this town than I have prepared for the reception of the Sacraments. So you see I am still in debt to the parish.'"

Father Martin smiled.

"No, we all understand what religion and priestly ministrations do for our people when they are ill. But I have rarely attempted to interfere with the physician or to anticipate his judgments in matters of physical ailments. On this point it is easy for a priest to sin by excess of zeal, and to arouse the mistrust of the physician. Dr. Stang has some sane advice on this subject in his *Pastoral Theology*, but I wish he had treated the whole subject of relations of the priest and the physician more exhaustively. Indeed what we still need is a good work of the kind which enters into the details of our pastoral administration. Of course it should be written attractively and in English, with practical solutions of difficulties such as we actually meet with in modern parish work."

Next morning Miss Hayden met Father Martin as he was leaving the sacristy.

"Papa is so thankful to you, Father, for your kindness to Dr. Wilson, who was delighted with his visit to you last evening. We met him in Belgium a year ago, and he stayed with us some time when mother became ill, whilst father was in Paris. Do you think he could ever be a Catholic?"

"What does Miss Tessie think?" queried Father Martin, with a half-mischievous turn in his voice, at which the young lady seemed embarrassed.

"He never speaks of religion when he visits us. Once I have seen him standing before Carlo Dolci's Madonna, which father had had painted from the original in the Borghese Gallery. When I asked him whether he liked it, he said: 'Yes, I prefer it to the one in which the Infant reclines before the Mother, although in both pictures I miss the element of Divine simplicity which one recognizes in the representations of the Madonna and Child which belong to the pre-Renaissance period.'"

"Well, we shall see whether your prayers are any good," he answered smilingly. At which MissTessie tripped away, evidently delighted with Father Martin's good humor.

ARTHUR WALDON.

PREHISTORIC BEGINNINGS OF PHILOSOPHY.

I.

REFERENCE has repeatedly been made in these pages to Willmann's *Geschichte des Idealismus*.[1] The term idealism is taken by the author not in the sense which it commonly bears in philosophical literature, but as expressing that point of view in which the totality of things are referred to the Creative Mind as to their primary efficient and archetypal cause. In this acceptation the term is due not to Berkeley or to Kant, but to Plato. Ideas are with Plato the eternal patterns of things. By imitating them the world of nature obtains its measure of existence and the mind possesses truth and wisdom. Plato was led to this view by the same speculative necessity that had urged Pythagoras to account for the order of nature and the certitude of knowledge by reference to a principle of number and harmony. This ideal-

[1] Braunschweig: Vieweg und Sohn. 3 Bände. 1894—1897.

istic conception of things is the dominant note of all sane philosophy and it is that which chiefly characterizes the *philosophia perrennis*, whose unbroken continuity is traceable backwards to the greatest of the Greek thinkers. The history of that philosophy —call it, if you will, *idealistic* in the broad sense just indicated— might well begin with Pythagoras and Plato. The indications, however, of a higher antiquity manifest in both these teachers make it desirable to go still farther back. For, as Willmann observes, long before Pythagoras religious speculation had found in number, measure, and harmony, laws of the Divine Mind and norms of human thinking. Views of this kind are the nerve of the Apollonic beliefs. To the speculation of the Orient, moreover, a kindred form of thought was ascribed. "The philosophy of the Barbarians," says St. Clement of Alexandria, "recognized a thought-world and a sense-world;" the one the type, the other the copy; the one consecrated to unity, the other to plurality;[2] an interpretation, by the way, which since the discovery of the *Veda* and the *Zendavesta* has lost the improbability that had been ascribed to it.

It is not the least merit of Willmann's great work that it presents with a wealth of documentary evidence, interpreted with a keen philosophical insight, a study of the prehistoric beginnings of philosophy. Readers of these pages who have not access to the work may care to have some of the author's leading thoughts placed at their disposal. This desire it is the purpose of the present paper to answer. To look for the beginnings of philosophy in a prehistoric wisdom may, however, seem to be a vain and an overambitious undertaking. It is nothing short of an attempt at establishing a paleontology of ideas; and, unlike those of geology, the spiritual strata appear to be devoid of a verifiable basis in definite facts. What nevertheless has encouraged Willmann to such an undertaking are the results of comparative philology, which has been able to infer prehistoric formations and so to construct something like a paleontology of traditional ideas at least within certain families of languages. The Vedic hymns, and precisely the oldest, unite with the praise of the gods speculative thoughts on the origin of things, the creative will, and the productive overflow of

[2] Strom. V, p. 253, Ed. Sylburg.

mind ;[3] in the Zendavesta we meet in the fire symbolism with a peculiar blending of the spirit-world and the spiritual world, which is no less speculative than ancient; a whole class of earlier Egyptian hymns has been characterized as precisely "philosophical" because in religious garb they clothe speculative thoughts;[4] in the Assyrian hymns which the deciphering of the cuneiform inscriptions has revealed to us, and which in matter come close to the Veda and in form to the Psalms, "the gods are represented now as man-like, and again on some far transcendent heights."[5] Thus the statements of the Greeks, who ascribe to the Brahmas, the Egyptians, the Magi, the Chaldeans, and even the "so-called Judæans in Syria," not merely an ancient wisdom, but "all knowledge of nature," are not so incredible after all; and the works of the oldest Greeks who, with Marsillus Ficinus, Augustine Stenchus, Gerhard Vosz, Ralph Cudworth, Thomas Gale, and the rest, find religious teachings and prehistoric traditions at the background of Greek philosophy, are not so far astray or idle. The vein here struck has been little worked in the meantime, not because it showed itself unproductive, but because the *Illuminati* brought to the front another interpretation of ancient philosophy. This has been regarded as "unbiased science," as a proof of the individual acumen of its defenders, who posed as sovereigns in the world of thought; and men failed longer to note that the early thinkers, without detriment to their originality, wrought with an inheritance, a *treasure* of *wisdom bequeathed* them by the past, whereby their work also attained that *continuity* which made the Greek philosophy so potent a factor of the ancient and afterwards of the Christian intellectual life. This continuity can least of all be ignored by a history of idealistic philosophy, since in this line of thought speculation and opinion, reflection and wisdom, science and faith, personal originality and traditional *ethos* are so closely interwoven, and the connection of the thinkers with a foregoing and transcendent element can not be ignored if the nerve of the thing is not to be utterly mistaken.

[3] L. Scherman, *Philosophische Hymnen aus der Rig- und Atharvavedasainthâ*, Strassburg, 1887.

[4] O. Gruppe, *Die Griechischen Kulte*, Leipzig, 1887.

[5] Gruppe, l. c. 345.

II.

Plato's reference to a prehistoric origin for the archetypal forms and numbers has the stronger claim to be further investigated, since the ancients refer back to primal tradition a whole range of views and teachings—embryonic *philosophumena* we may call them—which stand in closest connection therewith, and so belong to the fontal sources of the ancient idealistic philosophy. This intuition of the archetypal elements of things is inseparable from the thought of a divine intellect and wisdom, which in some way implanted the highest prototype itself, that, viz., of reality, and which is therefore conceived as both pre- and trans-mundane and yet as most intimately determining the essences of things. This persuasion Plato explains as emanating from antiquity. He calls the belief that in Zeus' nature there dwells a kingly soul and kingly mind, "a part of the ancient revelation, that mind (νοῦς) is for ever ruling over the All."[6] The warrant for the statement that belief in the divine reason was an inheritance of mankind Plutarch finds in the unanimity of all peoples. "We deny that there were different divinities amongst different peoples, Barbaric and Hellenic, Southern and Northern: no, as sun and moon, heaven and earth and sea, although common to all, are called by some thus, by others thus, yet is there but one reason (λόγος) that shapes this world, one providence that watches over it, and ministering powers that are set over everything; and yet these are according to custom honored and entitled by one thus, by others otherwise; hereto are employed sacred symbols which direct the mind to the divine, now in darker now in clearer ways."[7] The agreement of the nations in the belief in the divine power and nature, Cicero, following herein of course Greek sources, explains as "not the result of institutions and laws, but as based on a law of nature"; he sees, however, in these common persuasions at the same time "old teachings sanctified by the devout faith of all." The statement which Plato calls "a part of the ancient revelation," reappears with the Neo-Platonists in the form "that the nature of Zeus," is the unre-

[6] Phileb. 30 d. n. 28 a.

[7] Plut. de def. or. c. 48.

vealed divine Unity, "the kingly mind," the *Nous* emanating therefrom, and "the kingly soul," the world-soul proceeding from the *Nous*. But they likewise declare that this is but the expression of a belief coming down from ancient days. Plotinus says that the doctrine of the primal evolution of things (*περὶ τῶν ἀρχικῶν ὑποστάσεων*) is "not new or a recent discovery, but existed ages before, even though it had not as yet been unfolded." He finds, following a suggestion of Plato, degrees of the deity expressed in the myths of the deity-dynasties of Uranos, Chronos, and Zeus, those three; and he refers otherwise also to the ancient wisemen (*οἱ πάλαι σοφοί*) who first established shrines and temples and received revelations of divine origin and nature (*θείᾳ φήμῃ καὶ φύσει ἀπομαντευόμενοι*). The author of the document on the Egyptian mysteries—which Brugsch acknowledges to contain much old Egyptian lore—declares that their priests had from the remotest times and even still taught that there is one God who revealed Himself in three stages as *Amun*, *Ptah* and *Osiris*. Concerning the age of the idea of an all-pervading divine vitality we find in the work attributed to Aristotle *De Mundo:* "It is an old saying inherited by all men from their ancestors that from God and by God whatever is present to us receives its existence, and that no being resting on itself alone and apart from God's concurrence (*σωτηρίας*) can exist; that therefore many of the ancients went so far as to say that all is filled with gods." These latter teachings, which Thales and Herakleitos adopted, are so highly revered by Plato that he exclaims, "Is there any one who will dare to deny that all things are filled with gods?"[8]

III.

The thought of the foretypes of things and of man appears ever combined with the idea of a *more perfect order* of things, which the presaging mind perceives, on the one hand, in the starry heavens, and on the other in a pure, happy *spirit-world*—both of which views combine in an over-world of a higher order above and beyond, wherein stability, law, perfection and harmony, unlike the unstable, rebellious vicissitudes of this nether world, incessantly reign.

[8] Legg. X, p. 899 c.

These ideas also are declared by the ancients to have been an inheritance from the past. The doctrine of Pythagoras, that "the world has been established according to law (*ratio*), which the lyre afterwards imitates, and that the *harmony* of its movements expresses itself also in sounds," was characterized as highly ancient. Plutarch remarks that "the old theologians, who are the oldest philosophers, placed musical instruments in the hands of the images of the gods, not that the gods were supposed to play on harp or flute, but because it was believed that no greater work befitted them than that of harmony and symphony." Plato says of the most ancient inhabitants of Hellas that their belief agreed, for the most part, with that of the barbarians, in that they honored sun, moon and earth, the stars and the heavens, as deities; and he thinks he finds a corroboration of this in the—wrong, indeed—derivation of θεός from θέω, to revolve. Aristotle rests his opinion that the ether, the celestial fire, is a divine element, on the consent of all men, the Hellenes as well as the barbarians, who from all time sought in the ether the abode of the gods. He says, moreover: "The ancients attributed heaven and the above (τὸ ἄνω τόπον) to the gods as imperishable," and "one is glad to say that these ancient ancestral teachings rest upon truth."

Far more important, however, is another declaration of Aristotle concerning the oldest belief and its preservation: "The forefathers and the ancients have handed down to us in the form of myth that the stars are deities and that divinity encompasses (περιέχει) all nature. The rest is already a mythical addition, to keep the masses in belief, and to further legislation and the general weal. On these grounds human form and similarity with other things, and whatever else coheres or is akin therewith, are attributed to the gods. If we eliminate the latter and retain only the primordial (πρῶτον), the belief in the divinity of the first beings (πρῶται οὐσίαν, that is, the star-spirits) must be held to have been divinely revealed (θεὶως εἰρῆσθαι). In the vicissitudes of loss and recovery to which every art and science are subject, these views have survived as a residue unto the present, and so there remains in them for us the belief of the fathers and ancestors.[9]

Here, therefore, the belief in God and heavenly beings are

[9] Met. XII, 8, 26.

characterized as antedating not only speculation but also *myth*, and as a basis of speculation that is due to the oldest revelation. The mind of antiquity saw in the *earth* the opposite of the heavens, in the fiery ether the opposite of *water*,—which is sometimes conceived as the waste of waters, sometimes as the content of the living germ, again as the symbol of the course and changes of things, or again as the wisdom that sustains the changing forms. That all things came from water Plato calls "a teaching which we have received from the ancients which they concealed in poetry from the masses;" and its originators he calls "ancients and very wise men." Aristotle likewise mentions the opinion regarding the high antiquity of this doctrine. "Many believe that already our early ancestors, and long before the present generation, the theologians had this opinion of nature, for they made Oceanus and Tethys the originators of all generation, and a body of water, named by these poets the Styx, the confederate of the gods and therefore the most honorable and most ancient (of all)." [10]

The idea of the opposition between higher and lower, the perfect and the imperfect, is called by Plutarch a firm and in many respects assured doctrinal inheritance from antiquity. "From theologians and legislators there passed to the poets and philosophers an ancient teaching whose beginnings are undeterminable, whose certainty nevertheless is firm and unshakeable; for it is everywhere spread, not only in traditions and sayings, but likewise in sacred rites and sacrifices, amongst the Greeks and Barbarians, the teaching that the *All* is not a mere passing image of itself, without mind, sense, and helm; that, moreover, it is not governed by the one Reason as with a thousand rudders or bridles, but that it is manifold and made up of good and bad." [11]

IV.

With the Deity and the supernal world of spirits, with the laws of the starry heavens, with the prototypes and ideal essences of things the human mind, that is able to apprehend them and because it is thus able, shares in imperishability. This thought, which forms the kernel of Plato's, Phädon's and Aristotle's

[10] Met. I, 3, 9.

[11] Plut. de Isod., 45.

Eudemos, and so many writings of the ancients, is likewise characterized as a teaching of antiquity. A divine communication assures immortality, says Plato; and "this affords a safer and less dangerous bark for the passage through life than the raft which is framed by human wit." "It was a law of men in the Kingdom of Chronos," we read in the Gorgias, "and it ever held and even still holds with the gods, that men who lead a just and devout life do after death reach the Isles of the Blessed and there dwell happy and untouched by harm; whilst the unjust and ungodly come to the prison of punishment and retribution, which is called Tartaros." Elsewhere he admonishes to the belief in the revelations of immortality, since they are so numerous and unusually ancient. Aristotle says of the belief in immortality that "it is so old and primordial that no one can tell whence it has sprung, since it has existed unbroken from the remotest imaginable ages." Cicero sees a warrant for the age of this belief in the holy earnestness of religious customs which rest thereon. "Unum illud erat insitum priscis illis quos Cascos appellat Ennius, esse in morte sensum neque excessu vitae sic deleri hominem ut funditus interiret; idque cum multis aliis rebus, tum e pontificio jure et a caeremoniis sepulcrorum intelligi licet, quas maximis ingeniis praediti, nec tanta cura coluissent, nec violatas tam expiabili religione sanxissent, nisi haesisset in eorum mentibus, mortem non interitum esse omnia tollentem atque delentem, sed quandam quasi migrationem commutationemque vitae quae in claris viris et faeminis in coelum soleret esse." (Tusc. I, 12.)

With the belief in the continuance of the soul is interwoven the belief in a protecting spirit allotted thereto, a spirit that is the soul's better self and its heavenly prototype. The *dæmon* which man has received as guide through life leads him also, according to Plato, in the other world "so it is said" (λέγεται), as the word is in the Phädon; but its interpreter Olympiodorus is right in giving full weight to the passage closely following: "Who says so? First, the universal voices (κοιναὶ ἔννομαι), even if indistinct and vanishing; secondly, the teaching concerning the gods; thirdly, the prophecies of the gods; fourthly, the mysteries; fifthly, the gods who have come down to us." These universal voices receive expression in the poets, as with Hesiod, who sings of those who died during the golden age as the custodians of mortal men.

Plutarch says the wise who proved that there is a race of *dæmons*, who establish connection and exchange between the gods and men, had solved more and greater difficulties than had the philosophers, whether those tenets had been developed by Zoroaster or Orpheus, or by the Egyptians or the Phrygians, in whose mysteries and sacred rites so many references to death and suffering are to be found.

V.

In the tissue of oldest traditions to which the piety of the Greek thinkers sees the beginnings of their philosophy attached, we find interwoven the thought of a perfect order of things to which man *looks up*, and the idea of another to which he *looks back*. The spirit and the star world *above* him and the golden age *back* of him, the above and the once, the future life and the olden times, only when united give limits to his horizon and guidance to his conduct.

Plato calls the traditions of Chronos' reign a μέγας μῦθος and he finds therein the key to the understanding of history and communal life. In that time, he goes on to say (in the Politics) in evident connection with well-grounded traditions, lived the earth-born race (γηγενὲς γένος) guided by divine shepherds under the overlordship of Chronos, in peace and gladness, devoted to the pursuit of wisdom. States and families, age and harm, there were none. But as this race came to an end (ἀνήλωτο) and the time for the reign of Zeus arrived, the divine, the helmsman let go the rudder, withdrew to his heights and fate (εἱμαρμένη), and indwelling concupiscence gave to the world another direction. The ruling deities withdrew their hand. After the first stress and storm the race, abandonded now to its own care and strength, sought, at first with faithful then with more disturbed remembrance, its hold on these teachings of its Creator and Father. "For from its founder it possessed all beauty, but from the condition that had just preceded, misery and sin." In the lapse of time, however, the memories faded more and more and the disorderly tendencies (ἀναρμοστίας πάθος) gained the mastery. In another place Plato speaks of the sin-sting (οἶστρος) "which from olden unatoned-for guilt had sunk into man and begets harassing disorders." To these

moral injuries others refer the aberrations in belief in the deity; so Cicero: "multi de dis prava sentiunt, id enim vitioso more effici solet." In order not to deliver men over to destruction the gods bestowed on them those gifts of which the ancient traditions tell (*τὰ πάλαι λεχθέντα δῶρα*); the fire of Prometheus, the arts of Hephästos and his companion Athene, and whatever else there is that controls human life. The protecting care of the gods fell, however, to the kings, and the just strove in every way to imitate in home and state the life of the Chronos days.

But restraint will be placed on advancing iniquity when the time comes in which God who arranged the Cosmos (*κοσμήσας*) will again take the helm, when He shall heal what was sick, gather what was scattered, and establish a world without death or decay, that is, when the *Saturnia tempora*, the renewed reign of Chronos shall return. That the separation of men into peoples and states shall then cease is not brought out by Plato; but from the same sources of the old traditions whence he draws, from the communality of language and life of the ancient race, the Stoic Zeno pictures the life of future man "as a single (*εἷς βίος*) and a united band after the manner of a peacefully grazing flock;" and Cicero, as the community founded on divine right. "All peoples shall then ever be encompassed by the one eternal and immutable law, and one shall be the common teacher and ruler of all, God, who has invented this law, established and made it a norm; and he who will not observe it shall of himself fall away and, recreant to the nature of man, shall even thereby suffer the severest punishment, even should he escape what otherwise stands as penalty." [12]

And so "the great mythos," the greatest antiquity possessed, looks back not only to a more perfect past, but also forward to a consoling future and awakens at once the memory and hope to give support and aim to the striving for wisdom, for approach to the prototype, for the fulfilling of law.

VI.

In journeying through strange lands it not unseldom happens that masses rise up on the horizon whose nature we are unable to discern at once. What is it that stretches out there like a blue

[12] De Rep. III apud Lact. Inst. IV, 8.

wall? Is it cloud, a child of air, a plaything of wind, or is it a mountain, a stony reality? and come there thence the breezes that fan us, the streams that irrigate the interlying meadow? In like uncertainty are we placed by the stories of the ancients concerning the origin of their philosophy. Are those traditions to which they point, pictures of their fancy projected on the vanishing line of vision, artificial antiquities, antedated philosophemes, or have they to do with an immemorial reality, a towering form of thought-life, whose breath sweeps over to us, in whose depths lie springs that still continue to flow?

It is not difficult for the traveller to attain certainty. Are the dusky masses clouds, they will, by their shifting shapes, betray their airy structure; are they mountains, their forms must abide, and nearer discernible heights will stand out to their front, and keener sight will detect the ascending hills that rise by degrees to their summits.

Whoso undertakes to study the development of ancient philosophy is in a like position; he must see to it whether the olden traditions manifest a permanent type, and whether there are to be found connecting links between the forms of thought attributed to remote antiquity and the speculation of later historical times.

For this latter task the ancients have not left us without guidance. They call, as we have repeatedly said, oracle and mystery, seer and lawgiver, such intermediaries, and they seek them not only in the Grecian home, but also amongst strangers, the barbarians. On domestic soil Plato, in the Phädros, mentions four sources of divine communications, which are likewise as many transmitters of sacred traditions: the Oracles at Delphi and Dodona, therefore the *Mantik*, the consecrations and expiations of the mysteries, the *Telestik*, the communications of the Muses, who preserved for later generations the ancient wisdom; and, lastly, the inspiration deriving from *Eros* which opened up to the mind the supersensible world. More closely viewed these latter sources may be reduced to the *Mantik* and the *Telestik*, since the service of the Muses belongs to the Apollo cult, and Eros has his place in the Mysteries.

Plato, however, points also to sources of belief outside of Greece. "Hellas is great and has strong men, but the ancestry

of the barbarians are also numerous and they all must be questioned, sparing of no cost or labor in order to find the true consoler." Regarding the barbarians a later theologue boasts that "they are tenacious of their manners and customs and hold fast to their teachings." [Jambl. de Myst. VII, 5.] Pythagoras travelled far in search of the olden sacred law; of his prototype Orpheus, in whom was thought to be summed up the oldest Greek theology, it was said that he had long ago visited Egypt and searched there himself into the sacred rites and set up the doctrine of the other world, imitating much therein, but adding other original matter of his own. Next to the Egyptian the Chaldeans of Babylon were regarded as the bearers of highly ancient wisdom. So, too, the Magi, the priestly caste of the Persians. At the time of Alexander, with and even before these were ranked the Brahmas of India and "the so-called Judæans in Syria." To these fields Willmann will take us in search of the intermediaries between the primeval traditions and the Greek speculation with a view to show that there are certain opinions and beliefs which so pervade the religious traditions of antiquity that they may be regarded as a common inheritance.

NEOSCHOLASTICUS.

FRANCISCO SUAREZ.

WHY of Suarez here and now? Why not, my timely reader, of Suarez here and now? Surely *here* is the place, before the ecclesiastic, the priest, the philosopher, the theologian, to speak of this exemplar of the priestly life, this deeply learned divine. And *now*, for no less surely is it high time that something should be said in English speech of Francis Suarez; for, outside of the brief notices in the popular cyclopædias, no biography, and still less, no study of the special work of this princely theologian has appeared in our language.[1]

[1] There is a good, and even, strange to say, a sympathetic account of Suarez in the *Britannica*. The principal biographies are Descamp's *Vida del venerabili y excelente Doctor el Padre F. Suarez, S.J.*, Perpignan, 1672. *Vita del venerabile servo di Dio ed esimio teologo P. Francesco Suarez, S.J.*, Romae, 1687. *Vita venerabilis viri et eximii theologi Franc. Suarii, S.J. Composita italice a Jos. Masseio et latine*

Twenty-six closely typed double columned quartos, their contents ranging over almost the entire domain of theology and philosophy, all wrought out with marvellous profundity, yet with singular clarity, enriched with an overflowing erudition, arranged with perfect method and expressed in an almost classical Latinity—how much it takes from man's brief span to read it all? How much more to think it all out, plan it, develop it, write it. What manner of man was he whose brain sustained the energy that passed into this colossal work? What the mind that gave it birth; what the character of the man who wrought his life into its tissue?

Francisco Suarez was born in Granada, January 5, 1548. His grandfather, Alphonso, had been *majorduomo* for Ferdinand the Catholic, and, having signalized himself in the wars with the Moors, acquired possessions in Granada, whither he moved. His father, Gasparo, married Antonia of the house of Vasquez de Utiel and from the union sprang four daughters and four sons, the second of the latter being Francisco.[2] As a boy he attended the Latin school of his native place and afterwards went up with his eldest brothers to follow the law course at Salamanca. During his three years at the University he was remarkable for his love of piety and purity, but showed no signs of anything beyond a low average of talent, nor any special aptitude or zeal for serious study. A sermon by the Jesuit Father Ramirez[3] occasioned him to seek admission into the Society of Jesus. When he applied at the Novitiate in Sala-

reddita a Bened. Rogacio, S.J., Tyrnaviae, 1694. Werner, *Franz Suarez und die letztre Scholastik*. 2 vols. Regensburg, 1861. The latter work is mainly expository. The present paper follows closely in the wake of its one biographical chapter.

[2] Three of the four daughters entered religion; the fourth married, but on the death of her husband devoted her life to works of mercy. The first of the sons, John, married; the third, Peter, died in youth; the fourth imitated Francisco by entering into the Society of Jesus, but died during a missionary voyage to the Philippines.—*Werner*, p. 64.

[3] Ramirez was at the time the greatest pulpit orator in Spain, a man whose words were like flaming darts that penetrated the very souls of his hearers. He recalls the magnetic power of Jordan of Saxony in the early days of the Dominicans. Five hundred young men were moved by him to embrace the religious state, fifty of whom, amongst them Toletus, Francis Rodriguez, Maldonat, Sorian Stephen of Avila, and Gregory of Valencia, joined the followers of Ignatius.

manca the rector, finding the youth weak of frame and ungifted of mind, refused him admission. Providence, however, brought him into relation with John Suarez, Superior of the Castilian Province, a man of keen insight, who, contrary to the advice of the consultors, determined to receive the eager postulant. Francisco began his novitiate January 16, 1564, at Medina.[4] His thirty days' retreat was made under the guidance of that master of the spiritual life, Alphonso Rodriguez, and so apt a pupil did he prove himself that at the end of the first year of his novitiate—the average term is two years—he was sent to begin his philosophical studies. His lack of talent now became painfully manifest. He made no headway in the rough ways of Aristotelian dialectics, and of his own accord begged to be employed in the menial duties of the household. But the rector of the college at Salamanca, Martino Gutierez, a man of rare discernment, encouraged the youth and prophesied that he would yet become the ornament of the Society. Suddenly—from causes natural or supernatural, or, what may be more likely, from both—the mists that had bedimmed his mind cleared away, and his intelligence shone out brightly and rapidly increased in splendor. Purely intellectual advance was, however, to Suarez of small account unless it contributed to progress in the higher life. When the vacation days came around he was wont to journey afoot to Medina, and there, under the direction of Rodriguez, and afterward of Balthasar Alvarez, completed at least ten days' retreat, returning afterwards afoot to Salamanca.

His course of philosophy ended, he took up theology under Fr. Henriquez.[5] He continued, however, his philosophical studies, bending his energies toward mastering the *Summa*. The foundations of his famous *Disputationes Metaphysicae* were

[4] He was required by the rector to bind himself to accept any position in the house, and in the event of his failure in his studies to perform the duties of a lay brother. *Werner*, p. 66.

[5] Henriquez (Henricus, S.J.) of Oporto taught theology at Cordova and Salamanca. He died in 1608. He wrote *Theologiae Moralis Summa* (3 vols. fol.) and *De Clavibus Ecclesiae*. The former work was censured by the Master of the Sacred Palace "donec emendetur." Henriquez opposed the teachings of Molina, and was influenced thereby to join the Order of St. Dominic. He afterwards returned to the Jesuits.

laid in those days.[6] A circumstance now occurred which had a strong influence on his after-career. John of Avila had stated in a sermon that the sanctity of the Blessed Virgin was so great that she surpassed in glory all the saints and angels together. The expression sounded novel at the time, and Gutierez determined to have it examined on theological grounds. The privilege had just been accorded to the Society of having one of its students hold a public disputation annually in the Aula of the University. Suarez was the first selected to exercise the privilege. After earnest pleading with the official censors, he obtained permission to place at the head of his theses the one regarding the sanctity of Mary. He defended the proposition with such wealth and weight of argument and with such zeal that he gained a complete victory, and his opponents admitted that the conclusion was in perfect accord with Catholic doctrine.[7] He was ordained priest at the close of his theological course, March 25, 1572, and was afterwards sent to teach philosophy at Segovia. But professional labors did not satisfy the zeal of the young priest. Every Sunday and holiday, after hearing the confessions at early morn of the youth of the house, he would hasten to the neighboring village, say Mass for the poor people, and spend the day in preaching and administering the Sacraments. As no food or drink passed his lips on these days before his return home at nightfall, the severe strain impaired his health, so that his superiors obliged him to confine his activity to a sphere less extended, though sufficiently onerous —his professorial and other domestic duties.

In his lectures Suarez struck out on new lines. He was not satisfied with repeating the well-worn opinions and arguments of his predecessors, but thought and investigated for himself. This originality evoked no little criticism. His brethren at Valladolid, Alcala and Salamanca, and other universities, sent notice to the Provincial that he was opposing the authority of the recognized interpreters of St. Thomas, and that if such innovations were suffered to continue unchecked, the Order might be led into dis-

[6] Such was his progress that one of his professors made use, for his public lectures, at which Suarez assisted as pupil, of the essays of the latter.

[7] His defence is embodied in the second portion of his commentary on the third part of the *Summa*. Disp. 18, S. 4.

turbance and conflict. The Provincial summoned Suarez, but the modest, unassuming demeanor of the young professor assured the superior, who encouraged him to continue his present lines of teaching.

The Society had just opened its new university at Avila, and thither he was sent as its first professor of theology. He did not remain long at this post, for shortly after we find him again at Segovia, and the following year in the Academy at Valladolid.[8] In the meantime the opposition to the novelty of his teaching became more intense, so that to make matters sure the Provincial sent the young professor's lectures to the General Mercurano at Rome, where they were submitted to the scrutiny of Claudius Aquaviva, then prefect of the province. The result was that the censor conceived so high an esteem for Suarez that he determined to secure him as professor at the Roman College. He was accordingly summoned and appeared in his new office on the feast of All Saints, 1581. The honors heaped upon him in the Eternal City were such as would have turned the head of a weaker man. Gregory XIII attended his first lecture. Multitudes flocked to hear him, and the dignitaries of the papal court deemed it high honor to enjoy his friendship.

The Roman climate proving detrimental to his health, Suarez was sent after seven years to Alcala.[9] His reception here was an ovation. The fame of his teachings had spread far and wide, and students flocked, lantern in hand, to the lectures he was wont to give in the early winter mornings. Here he sent his first works to press, beginning with his commentary on the third part of the *Summa* of St. Thomas, Salamanca, 1589,[10] and, three years later, another volume, completing his Christology and Soteriology."[11] These works justified the expectation of the theological world. They contained not merely a framework of scholastic speculation, but a living stream of luminous theological reasoning blended with a vast amount of wide-reaching erudition utilized not merely to develop the refinements of the school, but to expand and ex-

[8] It was here that his lectures drew the noble youth, Ludovico de Ponte, to the Society, which he afterwards adorned with his learning and piety.

[9] His chair in the Roman College was filled in turn by Vasquez.

[10] Also Mainz, 1599 and 1610; Lyons, 1644.

[11] Also Lyons, 1594 and 1604; Mainz, 1604; Bergamo, 1730; etc.

plain, and that in a simple and natural method, the positive teaching of the Church. On the return of Vasquez to Alcala, Suarez was called to Salamanca. The entire university went forth to receive him at the gates of the city and brought him in in triumph. His learning, piety and gentle modesty inspired with reverence the youth who crowded to his lectures; breathless silence reigned in the hall that no word falling from his lips might be lost. At Salamanca appeared the third volume of his commentary on the third part of the *Summa*, and also his *Disputationes Metaphysicae*.

The latter work of Suarez transcends the limitations of its time and takes its place on the border line between mediæval scholasticism and modern philosophy, though constructed substantially on the traditions of the former. It was truly a timely work. Within a few years it was reprinted twelve times in France, Italy, Germany, and Belgium. Pope Alexander VII tells how, as a youth, he bent his energies on its mastery, adding this tribute to its author: "Omni mihi praeceptoris voce destituta unus praesto fuit suis in lucem editis libris Franciscus Suarez, theologorum hujus aetatis facile princeps: quem cum philosophiae operam darem, scriptorem novi acutissimum amavique, ideo in ipsa Theologia Doctorem sane perspicuum optimumque sum expertus."[12] Father Harper, it will be remembered, took the work as the basis of his *Metaphysics of the School*,[13] a monument to Catholic philosophy unhappily left incomplete by the untimely death of the builder.

In the year 1596, the University of Coimbra was in quest of a professor to fill its first chair of theology. The votes of the faculty were divided between Molina, who was then at the zenith of his fame, and Suarez. In view of the fact that the teaching of Molina was at the time under examination, it was deemed prudent to appoint the latter. Philip II used his influence to secure the appointment, but Suarez did all in his power to decline the new honor, and for a time succeeded. After a few months, however, he found himself constrained to accede to the King's request and accordingly moved to Coimbra. But here another obstacle rose up against his teaching. He had been created Doctor by the Provincial of Portugal, but exception was taken to his degree on

[12] Werner, p. 73.

[13] Macmillan, 1879–1884.

the ground that the University of Coimbra was not an ecclesiastical but a civil institution, and according to its statutes the title given him by the Provincial was equivalent simply to the Baccalaureate and implied therefore the obligation of passing a public disputation for the Doctorate. Suarez repaired accordingly to Evora, and there having passed "the grand act," July 4, 1597, returned to Coimbra as Doctor. One of the first fruits of his pen at Coimbra was the *Opuscula Varia* (1599) on the Molinist controversy, a work which Clement VIII deemed of such importance that he would take no step in the controversy before having carefully perused it.[14]

His position at Coimbra was one that touched the feelings of the learned theologues of the place, who thought that an incumbent for the chair might well have been found within the limits of Portugal. Amongst those who felt aggrieved was an Augustinian Friar, *Aegydius a Praesentatione.* As a salve to his wounded spirits he invited a number of learned doctors, amongst whom was Suarez, to a public disputation.

Crowds gathered to the scene, moved not least by curiosity to see the new professor. Aegydius announced a thesis; Suarez raised an objection. The defendant maintained his position with warmth; whereupon Suarez answered never a word. On his return home his brethren heaped reproach upon him for his inability to sustain his ground and complained bitterly of the disgrace he had brought upon himself and his Order. Suarez listened calmly to their vituperation, and then drawing from his habit a small volume, pointed out therein a decision of a Council of the Church almost identical in language with the proposition he had advanced against his opponent. "Had I maintained my position," he replied, "I should have brought obloquy on a fellow religious

[14] Quo tempore mirum quiddam evenisse traditur. Nam cum noctu Pontifex cubans id volumen percurreret, legentique somnus forte obrepsisset; qui proxime aderet cereus suo librum ardore comprehendit; ita tamen ut nonnisi extimum marginem ignis adederet, integris prorsus, nullaque vel syllaba imminutis, qua exeratae erant, paginis. Animadversum id a nobili Hispano intimo Pontificis cubiculario, quem ille, fumo et vapore excitatus, igni restinguendo advocarat. Nempe hic, dum strenue flammam opprimere laboraret, rem observavit et Pontifici aperiens lepide adjunxit, auspicatissimum id Suarii ac Jesuitarum doctrinis sibi omen videri, cum eas neque circumfusus ignis violare ausus esset. *Massei*, l. c., p. 93; *Gabriel de Henao, Doctrina de Scientia media historice propugnata.* Salamanca 1665, n. 150.

and public teacher, and by showing that his opinion contradicted the express teaching of the Church should have forever ruined his reputation in the school." Needless to say that the victory of charity was greater than that of scholastic glory, and to the honor of Aegydius be it added that on learning of the kindly act he became one of the most enthusiastic admirers of Suarez.[15]

On another occasion, whilst taking part in a public disputation, a learned doctor claimed for the objection he was urging the authority of St. Augustine. Suarez felt impelled to observe that the statement was not to be found in the works of St. Augustine, and as his opponent persisted in claiming its authenticity, he calmly asserted that he had read all the works of St. Augustine, that he held their essential content accurately in memory and was therefore able to say with certainty that the alleged citation did not exist. This assertion, though perfectly just, was afterward bitterly regretted by Suarez; he accused himself of sinful vanity and went to the rector of the house to beg a public penance in atonement.

Whilst the fourth volume of his commentary on the *De Poenitentia* was passing through the press, he learned of a decree of Clement VIII (August 18, 1602) condemning the proposition that it is lawful to confess to and receive absolution from a priest by writing. He hastened to insert the decree and added that it did not oblige a penitent who had already confessed a sin in writing afterwards to repeat it orally. "Existimo," he says, "particulam *et* non esse sumendam divisive sed complexive."[16] This remark gave great offence; its author was accused before the Papal Nuncio at the Spanish Court (Dominicus Ginnasius), and also before the Holy See in Rome, of arbitrarily interpreting a papal decree in accordance with his own preconceived opinions. The Pope placed the matter in the hands of a commission, consisting of the *Magister S. Palatii*, the *Commissarius S. Inquisitionis*, and the *Procurator Generalis* of the Capuchin Order. The cen-

[15] Singulis diebus in Missae sacro orationibus consuetis addebat Doctoris anonymi commemorationem. Cum eam nunquam ommitteret, interogavit qui ministrabat quisnam esset ille Doctor? Cui Aegydius: Hic Doctor est Franciscus Suaris Granatensis quem ego inter mortales ut magnum sanctum suspicio. A. Franco: *Annus gloriosus Soc. Jesu in Lusitania.* Vienna, 1720, p. 545. *Werner*, p. 76.

[16] De Poen. Disp. xxi, s. 4.

sors were well aware that nothing was further from the mind of the author than a wilful misinterpretation of the papal decree, and that his annotation on the particle *et* admitted a true meaning; at the same time they declared that the passage might be easily misunderstood, as though the two members, written confession and written absolution, were permissible, provided both did not concur in the same case. Accordingly the passage was censured and Suarez removed it from every copy of his book within reach, but the interpretation of disloyalty to supreme authority so preyed upon him that he fell dangerously ill. He was advised to go to Rome and state his case before the Holy See, but his physician forbade him the journey. In the meantime he completed the fifth volume on the third part of the *Summa*—a work which treats of censures and kindred topics in a more thorough way than had been done by any previous author.[17]

Toward the end of October, 1604, he undertook the journey to Rome. Everywhere *en route* and in the Papal City he was received with the highest honors. Clement VIII showed himself inclined to withdraw the censure, but death intervened, and Paul V, who succeeded to the brief reign of Leo XI, did not think it wise to undo the decision of his predecessor. A singular event is located by his biographers in this sojourn at Rome. In his volume he had declared that the Sacrament of Penance could be administered validly to a person destitute of consciousness who had previously expressed a desire to receive it. A certain religious took offence at this opinion, and declaring it contrary to faith reported it to the Inquisition. Shortly after the plaintiff was taken mortally ill in the public street and calling aloud for absolution fell fainting to the ground. The priest who was summoned to his side, finding him senseless, declared that under the conditions he could not administer the Sacraments to the dying man, since it must be presumed, from the opinion which the latter held concerning the validity of absolution administered to the unconscious, that its reception in the existing conditions was contrary to his will. The unfortunate man died without the Sacraments, experiencing in his own case the rigor of the opinion which passion had led him to defend. It is supposed that at this time the offer of the Cardinalate was made to Suarez, as is inferred both from the testi-

[17] Coimbra, 1603; Lyons, 1604; Mainz, 1606; Venice, 1606.

mony of his grand-nephew to Anton Deschamps, S.J., and from the letters of Paul V, preserved in the Suarezian family, tendering him the honor. Doubtless his humility no less than his preference for the professorial duties led him to decline the offered distinction.

He was glad to leave Rome to return to his life of teaching and prayer. The way back led by Barcelona to Madrid, where king and noble did their utmost to retain him at court. But one who preferred the humble garb of the religious to the princely red of the Church was not to be allured by the gifts of earthly kings. The prayer that he had uttered on the one occasion was still more pertinent in the other: "Diripuisti, Domine, vincula mea, tibi sacrificabo laudis."

He brought back with him to Coimbra the completed work which he had begun on his starting out, his commentary on the opening part of the *Summa*, *De Deo Uno et Trino*.[18] During the next two years he published the first two volumes *De Religione*.[19] For the next three years he lectured *De Legibus*, and published this masterpiece of philosophico-legal lore in 1612.[20] Scarcely had he finished this treatise when he was requested by the Pope to refute the opuscle of James I of England against Bellarmine. The *De Defensio Fidei Catholicae* appeared within a year,[21] and won for Suarez the highest Papal encomia. James had the book burned by the common hangman—a proceeding which drew from the author an expression of regret that he himself was not permitted to share the fate of his work for the cause of truth—and forbade its circulation in his kingdom, at the same time requesting the king of Spain to bring Suarez to account for his bold attack on royalty. Philip III had the book officially examined, the result being favorable to the author. The French Parliament condemned it as revolutionary and ordered it to be burnt. The Pope complained to Louis XIII and his mother, Catherine de Medicis, who expressed their regret and commanded the act of Parliament to be annulled.

[18] Mainz, 1607; Lyons, 1607, 1617.

[19] Tom. I, Coimbra, 1608; Mainz, 1609, 1624; Lyons, 1613, 1630; Tom. II, Coimbra, 1609; Mainz, 1610, 1623; Lyons, 1610, 1630.

[20] Coimbra, 1612; Antwerp, 1613; Lyons, 1613, 1619; Mainz, 1619; London, 1679.

[21] Coimbra, 1613; Cologne, 1619; Mainz, 1655.

Suarez had now been teaching twenty years at Coimbra and had reached a time of life when he desired freedom from the office. Twice before (1611 and 1613) he had requested exemption, but Philip III had asked him to continue his labors. The third petition received a favorable answer. In 1616 he left the university and withdrew to Lisbon to spend the evening of his days in meditation and theological writing.

The first and third volumes of his work, *De Gratia*, had been published with his treatise *De Religione*. The second volume he now sent to Rome for approbation. But those were the days of hot dispute between the Thomists and Molinists, and it was desirable that no work should appear that might add fuel to the flame. The approbation was accordingly delayed, but he received the kindest assurances from the Pope that as soon as the publication of such works would be deemed prudent his should be the first to be recognized. Suarez did not, however, live to see the *Opus de Gratia*[22] in print; nor did he publish any other of his at that time unprinted books.

The remainder of his life was devoted to study and prayer; or perhaps we should put it the other way, to prayer and study; for how deeply soever he loved knowledge, and no matter how ardently he pursued it, he was ready to abandon it all rather than sacrifice one hour of intimate communion with God. He devoted six hours daily to prayer and contemplation, three in the morning and three after his frugal midday repast. He took no food before noon, and kept three days of strict fast weekly, besides those of the vigils of the festivals of our Lord, the Blessed Virgin, and some of the Saints. His moments of greatest joy were those he spent at the altar. Repeatedly he was seen wrapt in contemplation, his body uplifted from the earth, and bathed in a bright light.

No one could have been more scrupulous of the use of time than Suarez. His mind was continually occupied either in prayer or in evolving his works. The virtues of his state of life were exceedingly dear to him. He loved poverty and aimed at living poor. The proceeds of his works, so far as they lay under his control, were devoted to almsgiving.

The following example, illustrative of his humility, is often

[22] Lyons, 1620, 1628, 1651; Mainz, 1620.

quoted—how when his arrival was awaited at the Roman College, a good lay brother who had been sent to perform some menial task, with the injunction to engage as helper whomsoever he might chance to meet, coming upon Suarez, and being unacquainted with him, pressed him at once into service, and how the great theologian was afterwards discovered washing dishes in the kitchen. The simple incident is characteristic of the man. He had no regard for himself. He gladly performed the most menial services of the community, and no amount of neglect could evoke from him a word of complaint or discontent. Asked by one of the professors of Coimbra, who had more reason to be grateful to God, Philip for his kingdom, or Suarez for his gift of wisdom. "Methinks," he answered, "he owes most to whom God has given the deepest sense of his own nothingness."

In proportion to his contempt for self was his zeal for the reputation of others. He once sat at table with a prelate who spoke detractingly of an absent person. Suarez at once took up the defence and, as the prelate contradicted him, he threatened to leave the table unless the detraction ceased. To the honor of the higher ecclesiastic be it said, that he expressed his admiration at the conduct of Suarez, desiring to be a friend of one who so courageously defended his absent friends.

In the year 1617 a conflict of jurisdiction broke out between the ecclesiastical and civil powers, because the latter had incarcerated a cleric. The Papal Legate, Octavius Accorambonus, demanded in the name of the ecclesiastical right of immunity, the liberation of the cleric, and that he should be handed over to the spiritual authorities. The royal commissioners repeatedly refused the request. Thereupon the legate proceeded to lay Lisbon under an interdict. No one was more eager than Suarez to reconcile both parties. He now came forth from his wonted retirement in order to enlist the high authority of his name and words in the cause of peace. Although his influence with the Viceroy was strongly opposed on the side of the State, nevertheless he succeeded in minimizing the unrest and refractoriness against the ecclesiastical powers, resulting from the interdict—evils which were the more to be feared from the fact that there were not wanting churchmen who roundly blamed the action of the Papal Legate. The efforts of Suarez were splendidly recognized by

Paul V, but the physical strain they entailed so affected his already weakened constitution that he fell mortally ill.

He died as he had lived, full of peace, humility and submission, full of joy and longing. "Exspectans expectavi Dominum et intendit mihi," he exclaimed: "Quam dilecta tabernacula tua, Domine, Rex virtutum!" "I never believed," he said, "that it could be so sweet to die." As the last hour drew near, the scholastics gathered around his couch and begged his blessing. To this he would agree only if they would promise to accord to him the like benefaction. As he heard the word of the psalm, "Ego mendicus et pauper, Dominus autem assumpsit me," a peaceful smile illumined his face. Heavenly longing inflamed him: "Eamus tandem, Domine, eamus." With these words he died. The solemn notes of his exequies broke the sad silence of the Interdict. The Church of the Jesuits was opened to the vast multitude of the faithful thronging to honor his remains. The Papal Legate, together with the son of the Viceroy, and many other dignitaries, civil and ecclesiastical, were present at the last rites. The following day these rites were repeated in the Church of the Augustinians; on the third, in the Franciscans; and so in the other churches of the different religious orders. Finally the University of Coimbra obtained his body, which was deposited there in the Church of the Jesuit College. A prominent nobleman, a former pupil of Suarez, Antonio di Castro, had it placed in a marble monument, which he had erected in the Lady Chapel attached to the Jesuit Church. An inscription in the University of Coimbra runs thus:

FRANCISCUS . SUAREZ . EUROPAE . ATQUE . ADEO . ORBIS
UNIVERSI . MAGISTER . APPELLATUS
ARISTOTELES . IN . NATURALIBUS . SCIENTIIS
THOMAS . ANGELICUS . IN . DIVINIS
HIERONYMUS . IN . SCRIPTIONE
AMBROSIUS . IN . CATHEDRA
AUGUSTINUS . IN . POLEMICIS
ATHANASIUS . IN . FIDEI . EXPLICATIONE
BERNARDUS . IN . MELLIFLUA . PIETATE
GREGORIUS . IN . TRADUCTIONE . BIBLIORUM . AC . VERBO
OCULUS . POPULI . CHRISTIANI . SED . SUO . SOLIUS
JUDICIO . NIHIL

However fulsome this may read, there can be no doubt that the universal verdict has placed Suarez in the very first rank in the theological world of his age.

He was one of the most prolific of writers. Only half of his works were published during his lifetime; the rest appeared after his death. Subsequently all were united in one fairly complete edition.[23]

A word in conclusion on the general characteristics of these works. They exhibit a marked development of previous scholasticism—an evolution from within, inasmuch as the traditional teaching of the school finds in them a fuller expansion; an accession from without, inasmuch as Suarez brings together under one survey the theological and philosophical opinions of all his predecessors of any note; a survey which is both expository and critical, so that the truth is at once broadened and deepened. But besides his comprehensive grasp of scholastic teaching, he wielded with ease an astonishing mass of Patristic erudition. His works are in this respect scarcely, if at all, inferior to those of Petavius. He was an ardent disciple of St. Thomas, whose teaching he almost always adopts and elucidates. Nevertheless, in special questions he sometimes departs from the master's positions—*e.g.*, on the problem of individuation, the potentiality of primal matter, and some others. To these specialties of Suarezian teaching we hope to return on a future occasion.

F. P. SIEGFRIED.

Overbrook, Pa.

CATHOLICISM AND NATIONAL PROSPERITY.

IS worldly prosperity a sign of true religion? The affirmative answer admits of no doubt to the world. Those who disclaim the world's view of things do not so much give a different answer as no answer at all. With all respect to the world, the question cannot be answered off-hand. Every thinking man, whatever his beliefs or prepossessions, recognizes that there are defeats which are nobler than victories; and, on the other hand, successes which an honest man would rather be without. Yet with all this he feels that prosperity, which is a natural good; and true faith and

[23] Venice, 1740–1751; 23 vols., in fol. Paris, 1856, apud Vives.

morals, which are a supernatural, ought not to be at permanent dislocation, since they come from the same God. It was nobler to die with Paul than reign with Nero; but it was Paul, not Nero, who triumphed in the end.

The difficulty which natural reasoning feels seems even intensified by revelation. Tradition throws little light on the subject; and if we turn to the Bible we see that it is one of those cases in which we may quote texts on different sides. There are passages which speak of the dangers of success and the blessings of adversity, and others which promise the most explicit rewards even in this life to God's faithful service.

The problem is a deep one, far deeper than any merely polemical discussions between Catholics and Protestants, but the form it often takes in polemics is this: "Those nations which in the sixteenth century threw off the Catholic religion are more prosperous than those which retained it. Therefore the Catholic religion is not a blessing to mankind and cannot be true." Catholics are quite ready to answer this reasoning, but their answers are not always free from some confusion of thought. They generally begin by saying what is most true—that mere earthly prosperity is an insufficient test of the welfare of man, whom all Christians admit to be a spiritual being, destined to a future life. Sometimes they go so far as to imply that prosperity is rather a sign of wickedness than otherwise, and then in the same breath they say that, after all, the Catholic nations are as prosperous as their neighbors.

All this shows there is a difficulty. The point is to see the answer. First let us put our opponents' case fairly. They do not say crudely that because a man has a fortune he must be virtuous, for he may have stolen it, or inherited it from a good ancestor whom he does not resemble; but they say that religion affects individual character, and that the character of individuals forms the character of the nation, and that races with the best national character will be the foremost in the world. Then they say that the foremost nations in the world are those that profess the Protestant religion. They draw a flattering comparison between the British Empire, let us say, and some very small Catholic power—of course, very much to the advantage of the British

Empire. Some have even referred to the state of material prosperity in Ireland; but since Mr. Lecky wrote, that argument has had the grace to become scarce. While the chief argument in Protestant Saxony against the Divinity of the Catholic religion seems to be the unsupported and, I believe, quite unfounded, statement that their neighbors, the Bohemians, do not wash.

Omitting the washing or non-washing, even if true, as being a wholly insufficient premise to support so momentous a conclusion, what are we to say on the whole issue? There is a question of law and a question of fact. First there is the principle: "Is national prosperity a test of the true religion?" Then there is the harder point to determine: "What nations are in a true and real sense prosperous?" First, what are we to say to the principle? Are we to admit, as the book of Deuteronomy seems to teach, that true religion will bring temporal prosperity both to individuals and nations? Or are we to say that this was abrogated by the Gospel; that true followers of our Lord must, like their Master and His Saints, suffer in this world, and seek their reward only in the next? In which case will not religion seem too great a burden to the great mass of men who as a matter of fact do not rise to heroic sanctity?

Perhaps the answer may be found, partly at any rate, in drawing a distinction between the individual and the community. The individual is destined for eternal life. For him the present life is only a probation, a school or preparation for the next. Some suffer a good deal at school through no fault of their own: it may be from misunderstanding, it may be from the sheer malice of companions.

But with that mysterious entity called a nation the case is different. It is an entity, a real being, something more than the mere sum of its members, and with a life of its own distinct from the life of its members. Yet though it has a life of its own it is in one sense inferior to the humblest of its members, for its work is for this world only; it has no immortal soul. There is only one human society which is immortal and will live beyond the grave, and that is the Church, the Bride of Christ.

The virtues of a nation, then, if they are to receive a reward at all, must receive it in this world, and therefore we may perhaps

admit that in the long run, other things being equal, the most virtuous nations and those which profess and practise the true religion, will be the most prosperous. Nor does this militate against the evangelical counsels. It is possible for a community to be great and honored and even rich, while its individuals remain humble and self-denying. It is possible, but it is not easy.

It seems then a mistake to advance the proposition that worldly success is rather a sign of wickedness than otherwise. It is a natural good, the reward of natural virtue. In isolated cases a man or a nation may succeed through a crime, but a course of such actions must fail at last. If bad permanently triumphed, good would not be good.

But it is another and more difficult question to say of what true national prosperity consists. All that can be said here is that it does not consist of mere wealth, particularly if that wealth be very unequally distributed.

There remains the question of fact. What are we to say to the actual state of the world? Are the Catholic nations hopelessly inferior in true prosperity to the Protestant, and even if there be any inferiority, are the other conditions such as to make it a sign of an inferior religion?

Now the statements constantly made on this subject are full of fallacies. Let us take two or three of them. The first is that of incommensurate comparison, the common fallacy of drawing contrasts between things which are not on the same plane. It would be a very remarkable thing indeed if all nations were exactly the same size; and if they are unequal, one must be the biggest. It is idle for a member of a great Protestant State to compare it in material resources with the smallest Catholic power he can find, and then affect to be surprised at the result. Smaller States should be compared with smaller and large with large. In the former case Belgium has nothing to fear in comparison with Holland (though even Holland has a large and increasing Catholic population); nor need we consider Portugal behind Denmark. In the latter case we find that of the seven so-called great powers of Europe only two are Protestant at all—for though Russia is schismatic, she is the very antithesis of Protestant—and of these

two, half of Germany belongs to the household of the faith; while the Empire of Britain is permeated with Irish Catholicism through and through.

If it be said that there is much open infidelity among the Latin nations, that is quite true. The Catholic Church, being a reality, makes men take sides. The law of Confession and Communion once a year would not allow even the minimum of conformity to include the vague deism of the Anglican laity. Then when men strike against a granite rock, they get angry; but no one could be angry with a feather bed, which has no shape of its own, but accommodates itself to the incumbent. Whether it is in any way the fault of Catholics that there is not more faith in Southern and Western Europe is beside the point. The Catholic religion is still that of the bulk of the populations in those lands; and if it were not, if what was the Roman Empire of the West is to be counted as Catholic no longer, let us at any rate hear the end of the wearisome refrain that the Latin decadence of priest-ridden populations is a sign of the demoralizing influence of the Church. If an impressive black and white contrast is to be established between Catholic and Protestant peoples, the picture-drawer must really make up his mind as to whether the sable members of the comparison are Catholic at all.

The next fallacy in the argument from results is the old one of taking antecedent for cause—*post hoc ergo propter hoc.* Not every event which precedes another event is the cause of it, still less the whole cause. It is a very unscientific induction where two things agree or differ in many factors to ascribe all the agreement or all the difference to the factor which interests us. Protestant England and Germany have advanced; Catholic Spain has declined. Is there nothing common to the Northern States except Protestantism; no difference except Catholicism between them and their Southern neighbor? Have economic and political causes had nothing to do with the retrogression in the Peninsula? Has so prosaic a thing as coal had nothing to do with British prosperity? If there was such a thing as chance, it seemed at one time but the throw of a die whether Protestant England or Catholic France built up an empire in India, and across the Atlantic.

Even the *post hoc* of Reformation prosperity is a very much deferred *post*. The position which Catholic England was beginning to take in Europe in the early days of Henry VIII it took two centuries to make good. Under Henry VIII's immediate successor the nation sank to the lowest ebb. Even the Spanish marriage of Mary failed to arrest the political decline, and it was under her that the loss of Calais took the last shred of meaning from her empty title of Queen of France. A revival of strength began indeed under her schismatic sister, chiefly shown by acts of piracy in the Caribbean Sea; but even Elizabeth lived nearly all her reign under the nightmare of a Spanish invasion, a nightmare which only Philip's vacillating character prevented from being a very real, a very unpleasant fact. Nor were things improved by the accession of the unfortunate Stuart House. He would be a very bold man who ventured to compare the age of James I and his ministers and generals with that of Henry IV and Richelieu, or the reign of Charles II with that of Louis XIV. To the great names in literature across the Channel, St. Francis of Sales, Bossuet, Fénelon, Pascal, Corneille, Racine, Molière, English parallels might be quoted, while Shakespeare, of course—it is uncertain whether he was a Catholic, but if he was, probably not a good one—towers above them all. But we are speaking of national position, which even the greatest poet is unable to establish by himself; and looking at national position it must be admitted that, during a large part of the seventeenth century, Protestant Britain was little more than the pensioner of France.

We are indeed often told of the height to which Cromwell raised his country in the eyes of Europe, but this is mostly fiction. We are not now occupied with the private character of that ill-omened man; but in his public capacity, whatever his successes in the field, there can be little doubt that he was no statesman. He was incapable of founding a dynasty, and Mazarin was far too clever to stand in any real fear of a government which he knew to be tottering to its fall. The Restoration did little for the State, and still less, in spite of the good intentions of both Charles and James, for the Church. The Orange glories of William are rather imaginative than real; the chief of them, the infamy of the persecuting statutes, measures which stamped out Catholicism in one

kingdom, and by their very iniquity secured its continuance in the other, should perhaps rather be ascribed to the Whig ministry than to the King. But when these are taken away, there is not much left. William's foreign policy was to use the men and money of his new dominions in foreign wars in which they had no real concern, and his chief achievement in English history is the creation of the national debt. It was not until the beginning of the eighteenth century, when William's policy was taken up by the greatest soldier of the age, that a new era really opened. But it will hardly be contended that Marlborough won Blenheim because he was a Protestant. It was genius which made him a great captain; if he had been a Catholic, as such he would have been a better man. So far then from the truth is it that the Reformation in England brought great national prosperity, as is shown by foreign prestige, the latter only began when Protestantism itself was beginning to fall into indifference and decay. What the Reformation did for Germany was to give it a hundred years of internecine strife, ending in a fatal Thirty Years' War which deprived the nation of all unity and all influence (outside the military despotism of Prussia), almost down to our own day.

The last fallacy is that of hasty generalization. Great wealth, a great activity, *may* be a sign of permanent national well-being; but what if the activity be feverish and the wealth produced at suicidal cost? There is such a thing as living on capital in the moral as in the material order. It may be with the expenditure of physical energy as it is with the consumption of the sun's energy stored in coal. Long ages produced that mineral wealth which wisely husbanded might provide moderate riches for other long ages, but which recklessly squandered, as it is, points us to a bankrupt future. Thus too did long ages of Catholic training produce a strong nation. At the moment of early manhood, when it first became conscious of its strength, it threw off the supernatural restraint of an unworldly religion, and devoted all its great energies to the service of this perishing earth. If it live only for the material, what wonder if materially it makes a great display? So a self-willed son of a provident father might withdraw his capital from wise investments, and convert it into buildings and gardens and unproductive wealth. No doubt he makes more show, but

at what cost? *Respice finem.* Protestantism may have done something for the worldly energies of its votaries, and yet when we look at the Catholic energy of mediæval Florence or mediæval and modern Flanders, we hesitate to affirm even this. In truth, as has been said, so many other factors enter into the problem that it is too soon to found an argument on results.

One swallow does not make a summer. Man had been a long time on the earth, Christianity had had a long history, before Protestantism was heard of. Nor need we give offence by saying this. It is true that movements like men must begin sometime, but neither men nor movements should think that there was nothing worth knowing in the history of mankind before they themselves began to be.

There were great men and great nations even before St. Peter set up his chair in Rome, and far more before Luther set up his chair against him in Wittenberg. The two or three hundred years of post-Reformation history are, after all, but an episode in the development of mankind. The Catholic Church has a long history and a long memory. She saw with tears the birth of many an error, and she has looked sadly as she passed on in her perpetual youth on these same errors in their now forgotten graves. She claims to be judged not by the varying accidents of three centuries, however important these centuries may seem to those who live in them, but by the whole course of her history. For though she ceaselessly adapts herself, she is ever the same. Even her enemies admit this, though they make it the subject of reproach.

Now, whatever else the Church has done, she has made our present civilization. In those ages which are "dark" to us were laid the strong and enduring foundations of all that is good in modern life. To go into this at length would be to give the history of European civilization. Let us content ourselves with naming ten things or events admired by modern thinkers which we owe to the Church or the Church's faithful sons.

The first is the Scholastic Philosophy so long decried, to which at length men are doing tardy justice. The second is the Canon Law. Whether men know it or not, whether they like it or not, these two things have entered into the very fibre of our

thought and civilization. The third is the Parliament and legal system and local government of England, nearly all the work of Churchmen. The fourth is Gothic architecture. The fifth is Italian art. If we go into any of the great galleries of the world, there is only one religion which directly inspired three-fourths of what is there worth looking at. The sixth is classical French literature, which, down to a hundred years ago—if we except a small though undoubtedly brilliant band of infidel writers of an earlier date—was thoroughly Catholic. The seventh is the invention of printing; the eighth the maintaining of Latin and the revival of Greek. The ninth and tenth, to end with two political events, are the discovery of America by Columbus, and the saving of Europe by the Popes—first from the Saracens, and later from the Turks.

We might name many more things that the Church has done; how devotion to Our Lady raised the position of Christian womanhood; how slavery was changed to serfdom, and serfdom to free service; how hospitals for the sick, the aged, and orphans covered every land—but these things have no end.

What is the answer made to this? Are these services denied? They cannot be. But it is said that that was all very well for childhood. The Church was a good nurse to semi-barbarous peoples. Now times have changed, and we have outgrown leading-strings. This is partly true and partly false, and wholly misleading. It is untrue that human nature in its essential features changes to any great extent. The great facts of life and death, heaven and hell, are always with us. But in so far as accidental surroundings and requirements change, cannot the Church adapt herself to them? She can and does. What more stupendous change in the world than the break-up of the Roman Empire, when that granite commonwealth was hammered into little fragments, and men thought the end of the world had come? Is there not from the merely natural point of view a fathomless gulf between the life and surroundings of a St. Augustine and a Peter the Hermit? Yet the Church seemed to feel no shock at all. She gathered up her new wild children to her bosom and made them into statesmen, scholars, and saints. She is doing the same great work in America and Australia to-day. She is suiting her-

self, changeless though she be in essentials, to the changed surroundings of a New World, and it is not too much to say that the millions of her faithful children in those two great continents are the only organized religious bodies there worthy of the name.

It may be said that the doctrine that true religion tends to national prosperity is a low and worldly one, and leads to materialism. But this is not so. We must beware of false mysticism. We have bodies as well as souls, and are citizens as well as Catholics. Our religion which bids us love our Church bids us also love our country. God is the Author of nature and grace alike. Still we must take the proposition carefully and in all its terms. We say that religion and virtue tend to earthly prosperity, other things being equal. They tend to it, but it does not follow that they will always attain it. Other things may not be equal. Men may suffer precisely because of their religion, and then they will attain something far higher than earthly prosperity, the glory of being confessors and martyrs of the faith. Who would not rather have been among the Christian martyrs of the early centuries than have shared the lot of their persecutors in this world and in the next? And when the martyrdom extends to a whole nation, thrice happy is that nation, and thrice miserable are their persecutors, whatever their worldly success. As high as the heavens are above the earth, are those men or nations who suffer for God above those who act, however energetically, merely to please themselves. Such a nation suffering for its religion was Ireland in old time; such is Poland to-day. But suffering and affliction do not last forever. In the former case, at any rate, a brighter day is breaking, and we wish a gifted Catholic people God-speed in a new century and a new career.

H. C. CASTLE, C.SS.R.

Bishop Eton, England.

Analecta.

E S. CONGREGATIONE RITUUM.

DUBIA CIRCA CAPITIS INCLINATIONEM ET PRAEFATIONEM IN MISSA.

R. P. Paschalis a Perusia, sacerdos professus Ordinis Fratrum Minorum, de consensu sui Revmi Procuratoris Generalis, Sacrorum Rituum Congregationi sequentia dubia, pro opportuna solutione, humillime exposuit; nimirum:

I. An infra octavam alicuius Sancti octavam habentis, cuius nec officium recitatur nec fieri commemoratio per accidens potest, caput inclinari debeat, quando dicti Sancti nomen occurrit in Missa?

II. Quaenam praefatio dicenda sit in Missa votiva conventuali, quando alia celebratur Missa de die infra octavam vel eius fiat commemoratio in Missa de officio occurrente, an scilicet praefatio communis, vel praefatio de octava?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis, rescribendum censuit:

Ad I. *Affirmative.*

Ad II. *Affirmative* ad primum, *Negative* ad secundum.

Atque ita rescripsit. Die 19 Iunii 1903.

L. † S. S. *Card.* CRETONI, *Praefectus.*

† D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

I.

DECRETUM CIRCA INDULGENTIAS CONCESSAS RECITANTIBUS ORATIONEM "O JESU SALVATOR ET REDEMPTOR."

Anno nuper elapso prodiit primum Viennae in Austria lingua germanica exarata, et dein Parisiis in gallicam versa, pagella quaedam referens, ad reprimendos schismaticos conatus cuiusdam sectae "*Los von Rom*" nuncupatae, orationem illam, quae incipit verbis "*O Jesus, mein Heiland und Erlöser* etc.," quaeque sequens monitum praesefert: "Sanctitas Sua Leo Pp XIII omnibus Christifidelibus genuflexis et pie hanc orationem recitantibus tercentum dierum indulgentiam concessit; et vigore Rescripti diei 27 Octobris 1902 indulgentiam plenariam omnibus, qui praedictam orationem recitaverint et S. Synaxi fuerint digne refecti; quae indulgentia applicari poterit animabus Purgatorii."

Deinde vero dubium propositum fuit: Utrum, nempe, talis indulgentia plenaria acquiri posset *semel in die*, uti habetur de precibus: "En ego, o bone et dulcissime Iesu etc.," an verius *semel in mense* tantum?

Porro S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, attento tenore Rescriptorum diei 15 Februarii et 27 Octobris anni 1902, quibus Indulgentiae memoratae Orationi adnexae fuerunt, declarat:

Universis Christifidelibus devote recitantibus Orationem, quae in italicam linguam translata ita sonat: "O Gesú, mio Salvatore e Redentore, Figlio del Dio vivente, eccoci qui, prostrati ai tuoi piedi, Ti domandiamo perdono e facciamo atto di riparazione per tutte le bestemmie contro il tuo santo Nome, per tutte le ingiurie che Ti vengono arrecate nel Santissimo Sacramento dell'Altare; per tutte le irriverenze verso la tua Santissima Madre Immacolata; per tutte le calunnie contro la tua Sposa, la S. Madre Chiesa Cattolica. O Gesú, Tu che dicesti: *Tutto quello, che chiederete in mio Nome a mio Padre, ve lo concederò*, noi Ti preghiamo e supplichiamo per i nostri fratelli, che si trovano in pericolo di peccare, di volerli preservare dagli allettamenti dell' apostasia, salva coloro, che già si trovano sull' orlo del precipizio, concedi a tutti lume e discernimento della verità, coraggio e forza nella lotta contro il male, perseveranza nella fede e carità operosa. Perciò, misericordiosissimo Gesù, in tuo Nome preghiamo Iddio, tuo Padre, col

quale vivi e regni in unione dello Spirito Santo, nei secoli dei secoli. Così sia";[1] sequentes indulgentias, defunctis quoque applicabiles, a SSmo Dno Nostro Leone Pp. XIII fuisse concessas, scilicet:

1°. Tercentum dierum, semel in die;

2°. Plenariam semel tantum in mense lucrandam, si orationem ipsam per mensem integrum quotidie recitaverint, dummodo uno infra eundem mensem die vere poenitentes, confessi ac S. Synaxi refecti, aliquam Ecclesiam vel publicum Oratorium visitaverint et ad mentem Sanctitatis Suae pie oraverint.

Datum Romae ex Secr. eiusdem S. Congr., die 13 Maii 1903.

L. † S. A. *Card.* TRIPEPI, *Praefectus.*

† F. SOGARO, *Archiep. Amiden., Secret.*

II.

RESCRIPTUM QUO DECLARATUR SACERDOTES, PRO MONIALIUM CONFESSIONIBUS ETSI NON APPROBATOS, DELEGARI POSSE AD ABSOLUTIONES GENERALES MONIALIBUS TERTIARIIS IMPERTIENDAS.

Episcopus Orthosiensis, Auxiliaris Emi Archiepiscopi Viennensis in Austria, relate ad Decretum S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae in una *Bononiensi* die 11 Februarii 1903, eidem S. Congregationi sequens dubium solvendum proposuit:

"Utrum Ordinarius, sub cuius iurisdictione Moniales Tertiariae degunt, ad absolutiones generales et benedictiones apostolicas eisdem Monialibus impertiendas, delegare possit Sacerdotem sibi benevisum ad audiendas Monialium confessiones non approbatum?"

Porro S. Congregatio ad praefatum dubium respondendum mandavit: "*Affirmative.*"

Datum Romae e Secretaria eiusdem S. Congr., die 27 Maii 1903.

L. † S. A. *Card.* TRIPEPI, *Praefectus.*

† F. SOGARO, *Archiep. Amiden., Secret.*

[1] Versio latina se habet: "O Iesu, Salvator et Redemptor meus, Fili Dei Vivi, ecce nos, tuis pedibus provoluti, veniam a Te petimus et reparationis actum facimus pro omnibus blasphemiis contra Nomen sanctum tuum, pro omnibus iniuriis quae in Sanctissimo Altaris Sacramento Te afficiunt; pro omnibus irreverentiis adversus tuam Sanctissimam Matrem Immaculatam; pro omnibus calumniis contra tuam Sponsam, S. Matrem Ecclesiam Catholicam. O Iesu, Tu qui dixisti: *Quodcumque petieritis Patrem in Nomine meo, hoc faciam,* Te rogamus ac petimus pro fratribus nostris, qui in peccandi periculo degunt, ut eos serves ab apostasiae illecebris, salva eos, qui super barathrum sistunt, omnibus dona lumen et agnitionem veritatis, vim et robur in praelio contra malum, perseverantiam in fide et caritatem actuosam. Ideo, misericordissime Iesu, in Nomine tuo Deum rogamus, Patrem tuum, cum quo vivis et regnas in unitate Spiritus Sancti, in saecula saeculorum. Amen.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. Congregation of Rites:

a. Answers the query whether the celebrant is to bow his head at the mention of a Saint's name in the Mass during the octave of the same Saint's feast, even though the office itself is not of that Saint: *Affirmative.*

b. Decides that the *Praefatio communis* is to be said during the octave of a feast in a votive conventual Mass, if there be another Mass (or a commemoration) of the feast.

S. Congregation of Indulgences:

1. Grants an Indulgence (300 days, and Plenary once a month) for the recitation once a day of the following prayer for the cessation of blasphemy and of schisms in the Church:

O Jesus, my Saviour and Redeemer, Son of the Living God, behold us stretched at Thy feet in order to ask pardon of Thee and to make an act of reparation for all the blasphemies uttered against Thy Holy Name; for all the injuries committed against the Most Blessed Sacrament of the Altar; for all the irreverences of which men are guilty against Thy Most Holy Immaculate Mother; for all the calumnies spoken against Thy Spouse, our Holy Mother the Church.

O Jesus, who hast said: *Whatever you will ask the Father in my name, that will I do,* we ask and beseech Thee in behalf of our brethren who live in the danger of sin, that Thou preserve them from the snares of apostasy; save them who stand at the brink of hell; grant to them all the light and knowledge of truth, courage and strength to

resist in the fight against evil, perseverance in faith and an active charity. Thus, most merciful Jesus, do we ask in Thy name God Thy Father with whom Thou livest and rulest in union with the Holy Ghost to the end of time. Amen.

2. Issues a Rescript authorizing the Ordinary of the diocese to give the faculty of imparting the General Absolution and Apostolic Blessing granted to Nuns Tertiaries within his jurisdiction, to priests who may not be otherwise approved for hearing the confessions of nuns.

CONSECRATION OF CHURCH, OR ALTAR.

Qu. In order that a stone or brick church may be consecrated, is it necessary that the altar be of marble?

Can such a church be consecrated without the altar being consecrated? I am aware that several churches, whose altars were merely of wood, have been consecrated. Some claim that these latter churches are not consecrated at all. An early answer will oblige.

Resp. To be consecrated, an altar must be made of some kind of stone—that is, of natural stone, whether precious or ordinary. Artificial stone, for example, cement or brick, is not permissible. This rule holds for the table of the altar, at least. The supports of the table may be made of brick, if stone cannot be had. Van der Stappen (*Sacra Liturgia*, Vol. III, p. 18) says: "No church can be *lawfully* consecrated unless the main altar be consecrated." *An consecrari possit Ecclesia quamvis non consecretur Altare majus?* S. R. C. respondit: "*Debet cum Ecclesia omnino consecrari Altare majus.*" (September 19, 1665. Decr. Auth., 1321, Vol. I, p. 272.)

The question of the *validity* of the consecration of a church without the consecration of its altar is fully discussed in a *Suffragium* for the S. C. R., the conclusion of which is summed up thus: *An Ecclesia in cujus consecratione ommissa fuit consecratio Altaris habenda sit consecrata?* Respondendum censeo: *Affirmative.*

Three authorities are cited in favor of the validity in such a

case. A fourth authority inclines to the negative opinion, and sums up the argument thus: Responderi posse: "*Ecclesiam ejusmodi consecrationem templi non admittere.*"[1] The altar being regarded by the churches as the *principal*, and the building the *accessory*, the former may of course be consecrated, even though the latter be only blessed.[2]

THE PRAYERS AFTER LOW MASS.

Qu. Would you kindly inform your readers whether the prayers which the late Sovereign Pontiff had ordered to be said after all low Masses, are to be continued, or whether the obligation ceased with the death of the Pope who prescribed their recitation?

Resp. When Leo XIII in 1884 prescribed the three *Aves*, *Salve Regina*, and the two Orations *Deus refugium* and *Sancte Michael*, he only extended a practice which had already existed for the Roman diocese by order of Pius IX since 1859. The object was to unite the entire Christian world in special supplication for the freedom and exaltation of the Holy Church. Leo made the obligation universal, and added an indulgence of 300 days (January 6, 1884) for the saying of these prayers after low Masses together with the celebrant.

The condition of the Sovereign Pontiff is still one of bondage under the Italian Government, which permits to him the exercise of his sacred office and unrestricted communication with the outside Catholic world only by an express act of tolerance and not as an independent right. So long as the House of Savoy tacitly coerces the Pope to suffer the illegitimate appropriation of ecclesiastical property and titles violently made by its representatives, we must assume the legislative act of the Supreme Pontiff to perdure, until the situation of the double rule at Rome alters, or until the law is revoked for reasons of expediency which are not apparent at present. A similar rule holds good with regard to the exercise of the Rosary devotions during the month of October, prescribed by Pope Leo XIII. Regarding these the S. Congregation has declared that they are to continue in perpetuity, that is,

[1] *Cf.* Decr. Auth. Suffr., 3907, Vol. IV, p. 416.

[2] Decr. Auth., 3059. Resp., ad XV, Vol. II, p. 407.

until revoked by new legislation. Hence it would seem that the accustomed prayers are to be continued.

A FAMOUS PAPAL CROWN.

The crowning of the new Pope may be regarded as the climax of the long series of functions of the *Sede Vacante*, beginning with the obsequies of the Pontiff deceased and ending with the installation of his successor. It is not indeed the last ceremony in order of time, for it should normally be followed by the solemn "*possesso*" or taking possession of the Lateran Basilica, the cathedral church of the Bishop of Rome. But under present conditions, while the newly elected Head of the Church does not consider himself free, without sacrifice of principle, to leave the precincts of the Vatican, this enthronization cannot be carried out. Moreover, it is from the coronation that the Pope's regnal years are dated, and that the administrative work of the Pontificate begins. Before that event usage forbids that bulls should be expedited in their more solemn form; and though a duly elected Pope unquestionably possesses full jurisdiction from the moment of his acceptance of the dignity,[1] the rule has been commonly observed that he should be crowned at the earliest suitable opportunity after the Conclave has come to its decision.

In the first ages of the Church the choice of the clergy and people of Rome, with whom the election of the Supreme Pontiff then rested, was limited to one who was not already a bishop. Pope Marinus I, in 882, was the first to quit another see in order to become pastor of the Mother Church of Christendom.[2] It follows that at this period the most important rite which had to be gone through when a new Pope had been elected was to make him a bishop. To seat him in the Chair of St. Peter, to place upon his brow the distinctive head-dress of the episcopal order

[1] This was determined as early as the pontificate of Nicholas II (1059). See Wurm, *Die Papstwahl*, pp. 26 and 132; and Grauert, *Historisches Jahrbuch*, for 1880 and 1899.

[2] The ninth *Ordo Romanus*, compiled in the eighth or ninth century, states explicitly of the papal election: "Eligitur aut presbyter, aut diaconus, nam episcopus esse non poterit."

were only subsidiary ceremonies in the more important function of his consecration. During the last few centuries, however, the election to the papacy of one who was not already a bishop has been the rare exception,[3] and the final ceremony of institution has thus materially changed its character. Even as far back as the residence of the Popes in Avignon, the enthroning of the Pope in St. Peter's chair had come to be dispensed with, and this rite has never been restored. There remains therefore little beside the coronation to give special significance to the function wherein the new Pope is duly instituted as Head of the Church and successor of St. Peter. The solemn High Mass sung by the Pontiff himself must of course always remain the central feature of the rite, but of all else that takes place in the course of the ceremony the imposition of the tiara necessarily stands out with a quite exceptional prominence.[4]

It may be mentioned, in passing, that one detail which is commonly supposed to form part of the rite of coronation has no existence in fact. The statement is often made that the new Pope is warned of his short tenure of office in the words *non videbis annos Petri*, "Thou shalt not see the years of Peter." This is a fiction; but on the other hand the singularly picturesque ceremony by which the lesson of human mortality is impressed upon the Pontiff on his way to the High Altar of St. Peter's is quite authentic, and dates back to at least the beginning of the fifteenth century. Three times as the gorgeous cortege moves forward in solemn state the procession halts for a moment while a master of ceremonies placing a handful of tow upon a cup at the end of a silver staff ignites it, and while the flame blazes up and rapidly dies out again he chants aloud the words: *Pater sancte, sic transit gloria mundi*, "Holy Father, so does the glory of the world pass away."

The ceremony of the crowning itself can be traced to an *Ordo Romanus* of the eighth or ninth century, and it is noteworthy that

[3] We may note, however, that Clement XIV (1769), Pius VI (1775), and Gregory XVI (1831) were only priests at the time of their election.

[4] Beside the burning of the tow and the homage of the Cardinals and clergy, the ceremonial includes the conferring of the pallium upon the new Pope and the singing of a special litany. These episodes are introduced in the course of the Papal High Mass. The coronation takes place at the end.

even at this date, as for many centuries afterwards, the ceremony took place at the top of the flight of steps outside the vestibule of old St. Peter's. The crown (*regnum*)—the papal tiara is still known in Italian as *triregno*—is described as like a helmet in form and made of white cloth; and the bestowing of it was accompanied, as in the secular coronations of that epoch,[5] with the acclamations of the people. "May the Lord Pope," they shouted, "whom St. Peter has chosen, long sit upon his throne."

FIG. 1.

FIG. 2.

We have no record at this epoch of any formula used when the crown was placed upon the Pontiff's head, but at a much later date, some time apparently in the sixteenth century, the present rite was introduced, according to which the first Cardinal Deacon sets the tiara upon his brow with these words:

"Receive this tiara, adorned with a triple crown, and know that thou art the Father of princes and kings, the Ruler of the

[5] Compare the ceremonial described in the Pontifical of Archbishop Egbert of York, of the eighth century.

world, and the Vicar on earth of our Saviour Jesus Christ, to whom is all honor and glory, world without end. Amen."

This prayer seems clearly intended to suggest a symbolism for the three circlets with which the tiara is ornamented, but I think we must frankly accept the fact that all attempts to assign a definite meaning to the triple diadem are strained and artificial. The writers who suggest that the allusion is to the authority of

FIG. 3.

FIG. 4.

the Vicar of Christ over the Church Militant, Suffering, and Triumphant, or again to his function as the Priest, Shepherd, and Teacher of the faithful, are simply drawing upon their imagination, regardless even of intrinsic probability. The only thing which we can affirm with any confidence is that in the thirteenth century the tiara was identified rather with the sovereignty of the Pope

than with his priestly character. "The Church has given me a crown," wrote Innocent III, "in sign of my temporal office; and in token of my spiritual functions she has invested me with the mitre; the mitre for the priesthood, the crown for the kingship, constituting me thereby the Vicar of Him who bears written upon His robe and upon His thigh: The King of kings, and the Lord

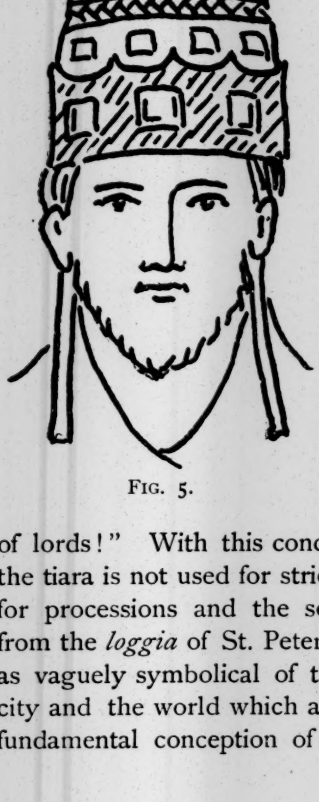


FIG. 5.

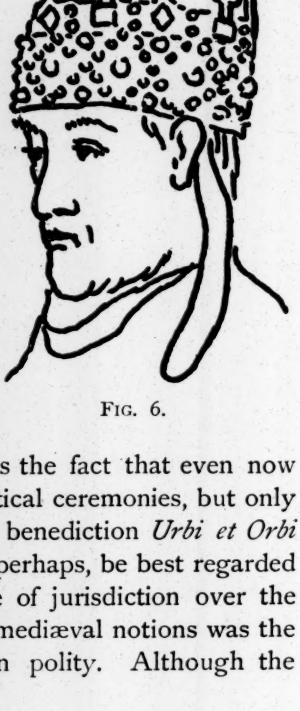


FIG. 6.

of lords!" With this conception agrees the fact that even now the tiara is not used for strictly ecclesiastical ceremonies, but only for processions and the solemn papal benediction *Urbi et Orbi* from the *loggia* of St. Peter's. It may, perhaps, be best regarded as vaguely symbolical of that plenitude of jurisdiction over the city and the world which according to mediæval notions was the fundamental conception of the Christian polity. Although the

evidence does not allow me to speak with any confidence, I am strongly tempted to think that it was Boniface VIII who introduced a second crown with a conscious reference to his favorite idea of the two swords, and that his successor, careless of symbolism, pushed the development a step further, either from a sense

FIG. 7.

FIG. 8.

of æsthetic effect or from a desire to imitate the head-dress ascribed by Josephus to the Jewish high-priests.[6]

[6] Although the three-barred cross is never actually used in papal ceremonial, it has a sort of heraldic existence. It seems to represent an attempt to mark a difference from the cross of an Archbishop, in which again the second bar is an heraldic fiction used to distinguish the cross to which an Archbishop alone is properly entitled from an ordinary cross.

It need not, however, be supposed that the tiara has descended in any way from the pre-Christian dispensation. From the facts adduced in an elaborate essay recently published,[7] I am inclined to infer that the distinctive head-dress with which the Popes are crowned must be traced back in its first beginnings to the type of Phrygian cap or cap of liberty which is sketched in a more or less conventional form in our Fig. 1. The matter is very far from being certain, and even to state the arguments intelligibly would require more space than can be afforded here. But this Phrygian cap of leather or cloth with its pendent strings,[8] its great adaptability of form, and the sacred band or fillet commonly associated with it, seems to me to afford the best explanation of the development of both mitre and tiara, two things which I take to have been in their origin one and the same. The earliest representation which we can declare with certainty to have been meant to depict the papal head-covering dates from the year 867.[9] The cap (see Fig. 2) is of moderate height, terminating in a point, and, as the *Ordo Romanus* suggests, is not unlike a helmet. It is surrounded by a band or circlet above its lower edge, while two lappets hang down from it on either side. The presence of these lappets, which are also found in nearly all subsequent tiaras down to modern times, seem to me a very important feature, and to constitute a link with the Asiatic cap depicted on the Greek vases, and also with the ordinary bishop's mitre. Moreover, with the exception of the word *regnum*, nearly all the names by which the Pontiff's cap of state was formerly known (*camelaneum*, *camaurum*, *phrygium*, *tiara*, which last appears first in this sense in the eleventh century) are suggestive of a foreign origin. In the twelfth century a drawing of the Abbess Herrad, of Landsperg, in which the spirituality of the Church, including Popes and Bishops,

[7] E. Wüscher-Becchi, "Ursprung der päpstlichen Tiara (regnum) und der bischöflichen Mitra," in the *Römische Quartalschrift* for 1899, pp. 77–108. Herr Wüscher-Becchi himself, if I understand him aright, does not adopt the view I have enunciated above.

[8] In the figure the two strings or ties instead of being allowed to hang down have been fastened back over the cap itself.

[9] This is a votive offering still preserved, which was presented to St. Peter's in all probability by St. Constantine (Cyril) and St. Methodius. See Jelic, "L'Icone Vaticana dei SS. Pietro e Paolo" in the *Römische Quartalschrift*, 1892, pp. 83–94.

are seen grouped round our Blessed Lady, gives us an excellent idea of the tall conical tiara of that date (see Fig. 3). Moreover, the artist has added an explanation to her drawing: *Papa portat frigium, ceteri episcopi infulas*—"the Pope wears a Phrygian cap, the other Bishops mitres." The sketch in this case is perhaps too small to show the lappets clearly, but the fresco in the chapel of the SS. Quatuor Coronati, the Monte Cassino miniature, and

FIG. 9.

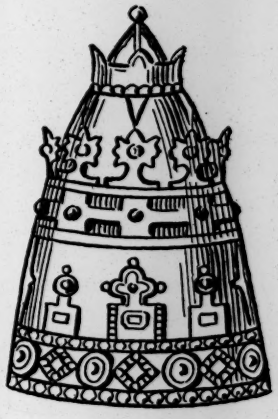


FIG. 10.

Giotto's picture of Boniface VIII, all leave no doubt as to their presence long before the papal head-dress received its most characteristic development by the addition of the triple crown. This last feature is shown by M. Eugène Müntz, in his admirable monograph on the subject, to be probably due to the last years of Boniface VIII, or to the reign of his successor. In any case it dates from the beginning of the fourteenth century. Since that epoch the form of tiara seen in modern portraits, and familiar to all

in its association with the cross keys as an emblem of the papacy, has gradually established itself. The link seems to be found in the so-called tiara of St. Silvester,[10] which was preserved as a kind of relic in the later Middle Ages, and which had probably been seen and imitated in their pictures by such artists as Fra Angelico and Raphael.

At the present day the Holy See possesses some five or six different tiaras, one of which was quite recently presented to the late Pope, as an offering, if I remember aright, from the clergy and faithful of the Archdiocese of Paris. Another is of historic interest as having been made by the Emperor Napoleon I for Pius VII, in order to replace the insignia of which the First Consul himself, at an earlier date, had robbed the preceding Pope, Pius VI. In this tiara there was restored to the Holy See, and there is still preserved, the great emerald of Gregory XIII. There is also another very handsome tiara which the Queen of Spain sent to Pius IX in 1854. It is said to contain more than 18,000 diamonds, and it has been valued at more than $105,000 (£21,000). H. THURSTON, S. J.

THE TRIPLE CROWN.

Qu. What is the meaning of the triple crown represented by the Papal tiara? The first and the second diadem are said to symbolize the twofold power of the keys, or the rule of the Sovereign Pontiff over the Church Militant and the Church Suffering (Purgatory); the third crown is the sign of the temporal rule of the Pope as king among the nations of the world. Does this interpretation rest upon any authentic basis, or is it merely a conjecture made to harmonize with the fact of an ecclesiastical head-dress indicating supreme dominion in spirituals? Is there any complete work on the subject?

[10] The ornament, of course, had no real connection with St. Silvester. The name of this Pope was probably attributed to it on account of the spurious Donation of Constantine, an apocryphal document of the eighth century, in which it is stated that Constantine offered Si. Stlvester a Phrygian cap with one of his own diadems, that the Pope might wear it for the glory of God and the honor of St. Peter. St. Silvester is said further to have rejected the golden crown, but to have accepted the white Phrygian cap to wear in solemn processions. This is extremely valuable as witnessing to the practice of the eighth century.

Resp. There is quite an exhaustive literature on the subject of the Pontifical tiara, among which may be mentioned as best known: *De Tiarae Pontificiae origine*, by Landucci; *Panoplia Episcopalis*, by Saussay; *De Tribus Pontificiis Coronis*, by Mazaronius; Kraus, in his *Geschichte der Chr. Kunst*, devotes a chapter to the subject; and Wüscher-Becchi, mentioned by Father Thurston in his article in the current issue of THE DOLPHIN, discusses the origin of the tiara in the Roman *Quartalschrift*, and Lucius Lector in his *Le Conclave*.

According to the latter the triple crown was first introduced during the residence of the Popes at Avignon. Garampi, in his *Sigillo di Garfagnana*, tells the story of the coronation of Clement V in the Basilica of St. Just at Lyons. The magnificent tiara used on this occasion, which was injured by an accident occurring during the procession, is described, in an inventory taken after the Pope's death, as consisting of three diadems of rubies (*tribus circulis rubeis*). On the monument of Benedict XII (1334–1342) in the Cathedral of Avignon the Pontiff is represented as wearing a triple crown.

As for the symbolic meaning, there are various interpretations, historic, mystic, and doctrinal, all of which may be taken to convey some practical lesson, even whilst we admit that in most cases they are probably the result of conjecture.

Accordingly the Popes, in exile at Avignon, emphasized by the use of the triple crown their lawful sovereignty as Supreme Pontiffs, Kings of Rome, and bestowers of the imperial dignity.

Sirleti explains the tiara as being a memorial of the three crowns granted successively to the Roman Pontiffs by Constantine, Clovis, and Charlemagne.

Pope John XXII interprets the triple crown as showing forth the power of the Pope over the Church Militant, Suffering, and Triumphant, this being the commission given to St. Peter by Christ in the words: "I will give thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven." (St. Matt. 16: 19.)

Theologians see in it the expression of threefold authority—doctrinal, sacramental, and pastoral; that is to say, the Pope has power to define or interpret revealed doctrine; to him is com-

mitted the power of dispensing sacramental graces granted to men through Christ's Redemption, and he has the right to rule, that is, to exercise disciplinary power over the children of God—*magisterium, ministerium, regimen.* Similar is the interpretation which derives the power of the Pope from the triple source of knowledge, authority, influence.

As the Supreme Pontiff is the representative on earth of Christ, just as David was the figure and type of the Messias, a likeness may be readily traced between the Priest-King on the Chair of St. Peter and the Royal Prophet and Priest of Sion. It is well known that David was anointed king three times. Once was during Saul's lifetime at Bethlehem; for seven years he was actually king of Israel by grace of God, yet no one was aware of it so long as Saul sat upon the throne. This period might fitly be compared to the spiritual sway exercised by the Pope whilst he is without temporal or external power. The second anointing of David took place upon Saul's death, when he was chosen and proclaimed king of Juda. This would well represent the Pope's rule over the faithful. The third anointing of David took place when the alien tribes of Israel returning to their allegiance, after the death of Isboseth, recognized and proclaimed him king over Juda and Israel. This would represent the Pontiff's rule over those "other sheep," the baptized Christians throughout the world who for a time serve an alien king, but will eventually return to the unity of faith under the One Shepherd.

Others similarly explain the tiara as the symbol of the triple mission of Christ as Prophet (teacher), Priest (offering sacrifice), and Pastor (governing the flock). It will be remembered by some of our readers that Prince Bismarck on the occasion of the sacerdotal Jubilee of Leo XIII, inquired at Rome as to the significance of the Papal tiara. The answer that was given referred to the passage of St. Paul (Phil. 2: 10), bidding all who recognize Jesus Christ to obey in His name and authority (represented by His Vicegerent, the successor of St. Peter), and elicited from the Iron Chancellor the laconic remark: "I have nothing to say regarding the authority of His Holiness in heaven and hell, but as to the earth I wish to make certain reservations."

APOSTOLIC PROTONOTARIES.

Qu. What are the privileges of an Apostolic Protonotary? Does the rank differ materially from that of Domestic Prelate of the Pope?

Resp. There are three degrees of Apostolic Protonotaries, called respectively *participantes*, *supernumerarii* (*ad instar participantium*), and *honorarii*. The first of these (only seven in number) enjoy the right of dressing in purple cassock and cape, to use the rochet, and to wear a ring. (The purple birettum is permitted only to bishops.) Under certain conditions Apostolic Protonotaries (*participantes*) are allowed to celebrate Mass in pontificals and use the mitre. The second class, *supernumerarii*, enjoy the same privileges with some trifling exceptions, defined by an Apostolic Constitution of Pius IX in 1872.[1] The third class of Honorary Protonotaries are not allowed to wear the purple, but have a black cassock in the fashion of Domestic Prelates or such as first and second class Protonotaries wear in private, that is, black with red binding.

Domestic Prelates who rank after Protonotaries retain their title for life.

From these must be distinguished the Chamberlains (*Cubiculariі*), who receive the title of *Monsignore*. Of these there are five classes: *secreti participantes*, *secreti ad instar participantium*, *supernumerarii*, *honorarii*, and *honorarii extra Urbem*. These lose their title at the death of the Pope who bestowed it.

THE RANK OF PATRIARCHS IN THE CHURCH.

Qu. The election of the present Pope made many Catholics aware for the first time that there was such a rank as Patriarch of Venice. What are the Patriarchal Sees in the Latin Church, and have they any rights over other Archbishops and Bishops?

Resp. The Patriarchal dignity in the Church must be traced originally to those episcopal sees which had been founded directly by St. Peter, Prince of the Apostles. Hence the Sovereign Pontiff himself holds the rank of Patriarch of Rome. Next we have the patriarchates of Antioch and Alexandria (to which latter St. Peter had assigned St. Mark). These three sees represent the three

[1] *Cf. Acta S. Sedis*, VII, p. 83.

Continents of Europe (Rome), Asia (Antioch), and Africa (Alexandria). In the sixth century the Patriarchate of Jerusalem, and in the thirteenth that of Constantinople, were created with jurisdiction over the metropolitan churches within their territories.

Then followed warfare and national divisions which made the subjects of Antioch, Alexandria, and Jerusalem the dependents of Arabic rule; and later Constantinople was likewise lost to the Church through the Greek Schism. But the Holy See continues to vindicate its right of appointment to these sees by the authority of St. Peter. Hence the patriarchal title is retained by the chief Roman Basilicas—St. Mary Major's for Antioch, St. Paul's for Alexandria, St. Peter's for Constantinople; the Patriarchate of Jerusalem, for many centuries attached to St. Lorenzo in Rome, was restored in 1847, and the Patriarch resides now in Jerusalem, whilst the schismatic patriarchs continue to hold the same titles. These have, however, been subdivided into other heretical and schismatical patriarchates under Russian and Servian protection. On the other hand, some of the Eastern sees have returned to the unity of faith under the Roman Pontiff. These have retained what are called *minor patriarchates* of different rites (Melchites, Maronites, Syrians, Chaldees, Armenians) who are elected by the bishops and confirmed by the Holy See.

A similar title of (minor) patriarchate has been bestowed upon some of the Latin sees. Among these we have that of Venice, formerly also that of Bourges in France, and Goa (East Indies). The grand chaplains of the kings of Spain and Portugal enjoy the special privilege of patriarchal rank, with the respective titles of Patriarchs of the West Indies and of Lisbon. These titles are, as in the case of Venice and Bourges, due to the great influence which at one time their respective conditions carried with them. Venice has held the title (originally transferred from Grado) for nearly five centuries.

THE CEREMONY OF PRESENTING A COCK TO THE POPE.

Qu. The tradition regarding an ancient ceremony connected with the coronation of a new Pope, in which he is told: *Annos Petri non videbis*, is, I believe, spurious. But the ceremony of burning a flake

of hemp at the end of a silver rod before the bronze statue of St. Peter in the Roman Cathedral, whilst the words, "Holy Father, thus passeth away the glory of this world," in Latin, are slowly chanted, is, I know, true. There is, however, another tradition, of which nothing has been said in the descriptions of the recent coronation ceremonies in Rome. According to some ancient authors, the Pope, on the day of his installation, is presented by the Cardinal of St. John Lateran with a bronze cock upon a porphyry basis, to remind him of St. Peter's betrayal and of the frailty which accompanies the newly elected, and warning him to remain humble in his great office. Was this ceremony performed at the installation of Pius X, or afterwards?

Resp. The practice of presenting the new Pope with the image of St. Peter's cock was observed down to the middle of the seventeenth century. It was usually in the form of a bronze cock resting upon a red marble column placed at the entrance of St. John Lateran where the Pope had to go in procession to receive the obedience of the Cardinals. Pope Alexander VII in 1655 ordered a discontinuance of the practice, which had given rise to various superstitions among the people. As for the *Annos Petri non videbis*, it is said that when some Cardinal once reminded Benedict XIV, when he had ruled the Church more than sixteen years, of the saying, he replied: *Non est de fide.* The fact that Pius IX was Pope for thirty-two years makes the prophecy void.

HYMNS IN ENGLISH DURING THE SOLEMN SERVICE.

Qu. Is the custom of singing English hymns during High Mass and other liturgical functions of the Church authorized? The practice in cathedral churches and seminaries where, it may be supposed, the rubrics are carefully observed, does not seem to be uniform. We have *arias* and *favorite hymns* in the vernacular at funerals, both during the solemn Mass and at the grave. As for the chant during Exposition of the Blessed Sacrament, everything in the way of English and German prayers, devotions and hymns seems to be tolerated. Are there still any laws, such as we were taught in the seminary, which absolutely prohibit the introduction of the vernacular in the regular liturgy of the Church, or has usage dispensed with the ancient rules? The prayers, "Blessed be God, Blessed be His Holy Name," etc., have now become

the rule in our churches, and I understand the practice of reciting them before the Blessed Sacrament exposed is sanctioned by Roman custom. Is this so?

Resp. The rubrics and the decisions of the S. Congregation forbid the introduction of hymns in the vernacular during the High Mass. The object of this prohibition is to preserve the unity of the liturgical service of the Mass. The practice of singing hymns during the intervals between the principal acts of the solemn Mass, such as after the Gospel or before the *Sanctus*, has become common, especially at Requiem Masses, and is largely due to the personal element among choir singers who wish to please the audience by an exhibition of their solo capacities, or is a matter of sentiment which appeals to them better when translated into the vernacular. When the Holy See was consulted some years ago by an American bishop regarding this practice, the answer was that the Bishop should endeavor by all means to eliminate such an abuse, but that he should do so gradually and by prudent legislation, so as not to scandalize the faithful who had become accustomed to the practice.[1] Singing in the vernacular, especially congregational singing, before or after solemn Mass, or during low Mass, or exposition of the Blessed Sacrament, is quite lawful. There is only this restriction, that the vernacular is not to serve as a substitute for the regular liturgical or prescribed chants, nor is it to be so mixed up with the liturgical prayers and chants as to give to these a subordinate place. Hence the *Tantum Ergo*, the *Te Deum* (when prescribed as part of the liturgy), are not to be rendered in the vernacular, but must be chanted in Latin. Again, hymns and prayers in the vernacular before the exposed Blessed Sacrament are not to precede immediately the act of Benediction which prescribes the versicle *Panem de coelo* and *Oremus, Deus qui nobis*, etc. An exception to this rule[2] seems to have been allowed with regard to the prayer, "Blessed be God, Blessed be His Holy Name," etc., in the case of a Spanish diocese where the same was recited after the Oration *Deus qui nobis* and immediately before the Benediction.[3]

[1] Decret. auth. 3230, Dec. 10, 1870, S. Hyacinthi.
[2] S. R. C., March 23, 1881, n. 3536.
[3] Decr. auth., n. 3237 ad 1, March 11, 1871.

The fact that often hymns of questionable propriety—being simply the favorite pieces of certain prominent singers or selections to suit the individual taste of attendants at the service (marriages or funerals)—are sung in our churches, shows the wisdom of the Church's legislation which does not allow her service to be dragged down to the use of sounding brass and tinkling cymbals calculated to flatter. The ritual of the Church is sufficiently beautiful to satisfy all tastes, if properly rendered; and the fact that a pastor occasionally neglects to see to its proper rendition or to interpret the beautiful and safe customs of the Church to his people is no reason for favoring the introduction of methods which are apt to make singers in a church choir a mere concert troupe. Besides this tendency toward fostering a worldly spirit in the House of God, there is danger of scandal and false doctrine conveyed under the guise of pleasing sounds.

THE LITANY OF OUR BLESSED LADY (LAURETANAE).

Some months ago we gave[1] the authentic text of the Decree prescribing that the invocation *Mater Boni Consilii*, "Mother of Good Counsel," be inserted in the approved versions of the Litany of the Blessed Virgin. The Sovereign Pontiff wished thus to increase the power of intercession by urging the united petition of all Christians throughout the Catholic world for wisdom and right counsel in difficult undertakings that concern the welfare of the Church at large as well as that of individuals. The petition is to be inserted immediately after *Mater Admirabilis*.

THE PROPHECY OF ST. MALACHY.

Qu. Would you tell me where I can find the complete and correct text of the famous prophecy attributed to St. Malachy of Armagh, giving the names of Popes that are to rule the Church to the end of time? Has there been any conclusive proof of the spuriousness of the document, or is there any recent work which deals fairly and thoroughly with the question? There are other prophecies of the kind, I am told, which at one time circulated extensively, though not universally known. Are any of these recognized as of historical or critical worth?

[1] THE ECCLESIASTICAL REVIEW, July, page 54.

Resp. The most complete study of the Prophecy attributed to St. Malachy O'Morgair, published within recent years, is the Abbé Joseph Maitre's work, *La Prophétie des Papes.*[1] The author deals with his subject in thoroughly critical fashion, proving that the pretended prophecy is a forgery, traceable to the end of the sixteenth century. The Jesuit Menestrier, in a volume published as early as 1698, under the title, *Réfutation des prophéties faussement attribuées à S. Malachie*, had already reached a similar conclusion. Among those who have treated the subject in English may be mentioned O'Hanlon, in his *Life of St. Malachy O'Morgair;* the late Marquis of Bute's "The Propecy of St. Malachy," in *Dublin Review*, October, 1885, and subsequently also Father Thurston, S.J., in *The Month* (London). There are in existence quite a number of similar "prophecies," equally spurious. We have a specimen before us, in form of a volume printed in Padua, 1625, "Con licenza de' Superiori," bearing the title, "*Profetie del' Abbate Gioachino* et di Anselmo Vescovo di Marsico. Con l'imagine in dissegno, *intorno à Pontefici passati e channo à venire.* Con due Ruote, et un' Oracolo Turchesco figurato sopra simil materia. Aggiontovi alcuni marvigliosi Vaticinii et le Annotationi del Regiselmo. Al M. R. P. D. Bernardino Guidoni, Prior, e mio Signor Osservandissimo." It is a curious bit of printing and design, and, for the rest, characteristic of a certain activity in ecclesiastical circles analogous to the modern journalism which ignores all canons of veracity when meddling in politics or after sensation. As the so-called Prophecy of St. Malachy is not a very lengthy document, and may satisfy a general curiosity, we here print the authentic text, including its original typographical errors.

PROPHETIA S. MALACHIAE.

de Summis Pontificibus.

1 **Ex Castro Tiberis.**	COELESTINUS II.—Typhernas.
2 **Inimicus Expulsus.**	LUCIUS II.—De familia Caccianemica.
3 **Ex Magnitudine Montis.**	EUGENIUS III.—Patria Ethruscus orpido Montis Magni.

[1] Paris: Lethielleux. 1901. Pp. 864.

4 Abbas Suburbanus.	ANASTASIUS IV.—De familia Suburra.
5 De Rure Albo.	ADRIANUS IV.—Vilis, natus in oppido Sancti Albani.
6 Ex Tetro Carcere.	VICTOR IV.—Fuit Cardinalis Sancti Nicolai in carcere Tulliano.
7 Via Transtiberina.	CALIXTUS III.—Guido Cremensis, Cardinalis Stae Mariae Transtiberinae.
8 De Pannonia Tusciae.	PASCALIS III.—Hungarus natione, Episcopus Cardinalis Tusculanus.
9 Ex Ansere Custode.	ALEXANDER III.—De familia Paparona.
10 Lux in Ostio.	LUCIUS III.—Lucensis Card. Ostiensis.
11 Sus in Cribro.	URBANUS III.—Mediolanensis, familia Cribella, quae suem pro armis gestat.
12 Ensis Laurentii.	GREGORIUS VIII.—Card. Laurentii in Lucina, cujus insignia enses falcati.
13 De Scola Exiet.	CLEMENS III.—Romanus, domo Scholari.
14 De Rure Bovensi.	COELESTINUS III.—Familia Bovensi.
15 Comes Signatus.	INNOCENTIUS III.—Familia Comitum Signiae.
16 Canonicus Ex Latere.	HONORIUS III.—Familia Sabella, canonicus S. Joanis lateranensis.
17 Avis Ostiensis.	GREGORIUS IX.—Familia Comitum Signiae, Episcopus Cardinalis Ostiensis.
18 Leo Sabinus.	COELESTINUS IV. — Mediolanensis cujus insignia leo, Episcopus Cardinalis Sabinus.
19 Comes Laurentius.	INNOCENTIUS IV.—Domo Flisca, Comes Lavaniae, Cardinalis Sti Laurentii in Lucina.
20 Signum Ostiense.	ALEXANDER IV.—De comitibus Signiae, Episcopus Card. Ostiensis.

21 Jerusalem Campaniae.	URBANUS IV.—Gallus, Trecensis in Campania, Patriarcha Hierusalem.
22 Draco Depressus.	CLEMENS IV.—Cujus insignia aquila unguibus draconem tenens.
23 Anguinus Vir.	GREGORIUS X.—Mediolanensis, familia Vicecomitum, quae anguem pro insigni gerit.
24 Concionator Gallus.	INNOCENTIUS V.—Gallus, Ordinis Praedicatorum.
25 Bonus Comes.	ADRIANUS V.—Ottobonus, familia Flisca ex Comitibus Lavaniae.
26 Piscator Thuscus.	JOANNES XXI. — Antea Joannes, Petrus, Episcopus Card. Tusculanus.
27 Rosa Composita.	NICOLAUS III. — Familia Ursina, quae rosam in insigni gerit, dictus compositus.
28 Ex Telonio Liliacaei Martini.	MARTINUS IV.—Cujus insignia lilia, canonicus et thesaurarius Sti Martini Turonensis.
29 Ex Rosa Leonina.	HONORIUS IV. — Familia Sabella; insignia rosa a leonibus gestata.
30 Picus Inter Escas.	NICOLAUS IV. — Picenus, patria Esculanus.
31 Ex Eremo Celsus.	COELESTINUS V. — Vocatus Petrus de Morrone Eremita.
32 Ex Undarum Benedictione.	BONIFACIUS VIII. — Vocatus prius Benedictus Caetanus, cujus insignia undae.
33 Concionator Pataraeus.	BENEDICTUS XI. — Qui vocabatur frater Nicolaus, Ordinis Praedicatorum.
34 De Fessis Aquitanicis.	CLEMENS V.—Natione Aquitanus, cujus insignia fessae erant.
35 De Sutore Osseo.	JOANNES XXII. — Gallus, familia Ossa, sutoris filius.
36 Corvus Schismaticus.	NICOLAUS V. — Qui vocabatur F. Petrus de Corbario, contra Joannem XXII antipapa Minorita.

37 Frigidus Abbas.	BENEDICTUS XII. — Abbas monasterii Fontis frigidi.
38 De Rosa Athrebatensi.	CLEMENS VI.—Episcopus Attrebatensis, cujus insignia rosae.
39 De Montibus Pammachii.	INNOCENTIUS VI. — Card. S. S. Joannis et Pauli T. Pammachii, cujus insignia sex montes erant.
40 Gallus Vicecomes.	URBANUS V.—Nuncius apostolicus ad Vicecomites Mediolanenses.
41 Novus De Virgine Forti.	GREGORIUS XI. — Qui vocabatur Petrus Belfortis, Cardinalis Sanctae Mariae Novae.
42 De Cruce Apostolica.	CLEMENS VII.—Qui fuit Presbyter Cardinalis SS. XII Apostolorum, cujus insignia crux.
43 Luna Cosmedina.	BENEDICTUS XIII.—Antea Petrus de Luna, Diaconus Card. Sanctae Mariae in Cosmedin.
44 Schisma Barchinonium.	CLEMENS VIII. —Antipapa, qui fuit Canonicus Barchinonensis.
45 De Inferno Praegnanti.	URBANUS VI.—Neopolitanus Pregnanus, natus in loco qui dicitur Infernus.
46 Cubus de Mixtione.	BONIFACIUS IX. — Familia Tomacella, a Genua Liguriae orta, cujus insignia cubi.
47 De Meliore Sydere.	INNOCENTIUS VII.—Vocatus Cosmas de Melioratis Solmonensis cujus insignia Sydus.
48 Nauta de Ponte Nigro.	GREGORIUS XII.—Venetus, Commendatarius ecclesiae Nigropontis.
49 Flagellum Solis.	ALEXANDER V.—Graecus, Archiepiscopus Mediolanensis, insignia sol.
50 Cervus Sirenae.	JOANNES XXIII.—Diaconus Cardinalis Sti Eustachii, qui cum cervo depingitur, Bononiae legatus, Neapolitanus.

51 Corona Veli Aurei.	MARTINUS V.—Familia Colonna, Diaconus Cardinalis Sti Georgii ad velum aureum.
52 Lupa Coelestina.	EUGENIUS IV.—Venetus, Canonicus antea regularis Coelestinus, et Episcopus Senensis.
53 Amator Crucis.	FELIX V.—Qui vocabatur Amadaenus, Dux Sabaudiae, insignia crux.
54 De Modicitate Lunae.	NICOLAUS V.—Lunensis de Sarzana, humilibus parentibus natus.
55 Bos Pascens.	CALIXTUS III.—Hispanus, cujus insignia bos pascens.
56 De Capra et Albergo.	PIUS II.—Senensis, qui fuit a secretis cardinalibus Capranico et Albergato.
57 De Cervo et Leone.	PAULUS II.—Venetus, qui fuit Commendatarius ecclesiae Cerviensis, et Cardinalis tituli Sti Marci.
58 Piscator Minorita.	SIXTUS IV.—Piscatoris filius, Franciscanus.
59 Praecursor Siciliae.	INNOCENTIUS VIII.—Qui vocabatur Joannes Baptista, et vixit in Curia Alphonsi regis Siciliae.
60 Bos Albanus in Portu.	ALEXANDER VI.—Episc. Card. Albanus et Portuensis, cujus insignia bos.
61 De Parvo Homine.	PIUS III.—Senensis, familia Piccolominea.
62 Fructus Jovis Juvabit.	JULIUS II. — Ligur, ejus insignia quercus, Jovis arbor.
63 De Craticula Politiana.	LEO X.—Filius Laurentii Medicæi, et Scholaris Angeli Politiani.
64 Leo Florentius.	ADRIANUS VI.—Florentii filius, ejus insignia leo.
65 Flos Pilæi Ægri.	CLEMENS VII. — Florentinus, de domo Medicæa, ejus insignia pila et lilia.

66 Hiacynthus Medicorum.	PAULUS III.—Farnesius qui lilia pro insignibus gestat, et Card. fuit SS. Cosmæ et Damiani.
67 De Corona Montana.	JULIUS III.—Antea vocatus Joannes Maria de Monte.
68 Frumentum Floccidum.	MARCELLUS II.—Cujus insignia cervus et frumentum, ideo floccidum quia pauco tempore vixit in papatu.
69 De Fide Petri.	PAULUS IV.—Antea vocatus Joannes Petrus Caraffa.
70 Esculapii Pharmacum.	PIUS IV.—Antea dictus Jo. Angelus Medices.
71 Angelus Nemorosus.	PIUS V.—Michael vocatus, natus in oppido Boschi.
72 Medium Corpus Pilarum.	GREGORIUS XIII.—Cujus insignia medius Draco, Cardinalis creatus a Pio IV, qui pila in armis gestabat.
73 Axis in Medietate Signi.	SIXTUS V.—Qui axem in medio leonis in armis gestat.
74 De Rore Coeli.	URBANUS VII.—Qui fuit Archiepiscopus Rossanensis in Calabria, ubi manna colligitur.
75 Ex Antiquitate Urbis.	GREGORIUS XIV.
76 Pia Civitatis in Bello.	INNOCENTIUS IX.
77 Crux Romulea.	CLEMENS VIII.

Up to this reign, including the year 1592, the makers of the Prophecy seem to have dealt with past events well known to them. After this we have conjectures in the following designations, the plausibility of which the student of history may verify up to the present reign.

78 Undosus Vir.	LEO XI.
79 Gens Perversa.	PAUL V.
80 In Tribulatione Pacis.	GREGORY XV.
81 Lilium et Rosa.	URBAN VIII.
82 Jucunditas Crucis.	INNOCENT X.
83 Montium Custos.	ALEXANDER VII.

84	**Sidus Olorum.**	Clement IX.
85	**De Flumine Magno.**	Clement X.
86	**Bellua Insatiabilis.**	Innocent XI.
87	**Pœnitentia Gloriosa.**	Alexander VIII.
88	**Bastrum in Porta.**	Innocent XII.
89	**Flores Circumdati.**	Clement XI.
90	**De Bona Religione.**	Innocent XIII.
91	**Miles in Bello.**	Benedict XIII.
92	**Columna Excelsa.**	Clement XII.
93	**Animal Rurale.**	Benedict XIV.
94	**Rosa Umbriæ.**	Clement XIII.
95	**Ursus Velox.**	Clement XIV.
96	**Peregrinus Apostolicus.**	Pius VI.
97	**Aquila Rapax.**	Pius VII.
98	**Canis et Coluber.**	Leo XII.
99	**Vir Religiosus.**	Pius VIII.
100	**De Balneis Etruriæ.**	Gregory XVI.
101	**Crux de Cruce.**	Pius IX.
102	**Lumen in Coelo.**	Leo XIII.
103	**IGNIS ARDENS.**	PIUS X.
104	**Religio Depopulata.**	
105	**Fides Interepida.**	
106	**Pastor Angelicus.**	
107	**Pastor et Nauta.**	
108	**Flos Florum.**	
109	**De Medietate Lunæ.**	
110	**De Labore Solis.**	
111	**De Gloria Olivæ.**	

"In persecutione extrema Sacrae Romane Ecclesiae sedebit Petrus Romanus qui pascet oves in multis tribulationibus; quibus transactis civitas septicollis diruetur; et Judex tremendus judicabit populum."

Criticisms and Notes.

AUTHORITY IN THE CHURCH. By Thomas B. Strong, D.D., Dean of Christ Church, Oxford. London and New York: Longmans, Green & Co. 1903. Pp. viii—173.

The most interesting part of Dean Strong's work is the acute analysis of the component elements of authority. Starting with the assumption that the basis of authority lies in a "consentience of will," whereby the two parties, the governor and the governed, are connected for a definite end, the author proceeds to show that the conditions under which authority can be exercised are essentially moral, and therefore social, since "the impulse to morality is indistinguishable from the impulse to social combination." Thus authority, in so far as it is a necessary result of the social nature of man, demands some wider principle than physical force for its sanction, nothing less than the voluntary merging of the individual life in the larger life of the State or of the private association in which men unite for the common pursuit of a particular end. From this doctrine are deduced certain consequences; viz., first, that morality, in its relation to political authority, is more positive than negative; that is to say, that the State does not interfere with individual liberty merely to keep the peace between rivals, but primarily for the purpose of combining them, in the pursuit of a moral ideal, into a single moral organism; secondly, that State authority is a kind of embodied conscience; and hence, thirdly, the individual is rarely justified in opposing it. A few homely illustrations, for instance, the football team, the army, and the scope of the Speaker's authority in the House of Commons, relieve to some extent the dryness of the subject-matter; but they are in too striking a contrast to the aloofness, often to the point of obscurity, of Dr. Strong's concise diction, either to elucidate the undoubtedly original thought, or to bring about the harmony that is the essence of literary art.

With the Dean's conception of authority in its relation to civil life we have not much quarrel, although it might be fairly objected that it is so subjective as to take too little into account the *external* nature of its origin and its close relationship (more especially as regards its sanction) with conscience, which is, above all things, the echo of a voice outside itself. We have, however, a far more serious complaint to make against the treatment of authority in connection

with religion. The subjectivity, which was a blemish in the earlier part of the work, becomes a positive error when it is allowed to take the place of the objective basis of the authority of a society that speaks to men in the name of God, and unfolding a divine message "binding and loosing" men's consciences, setting up a standard of morality far superior to any of human devising, exacting unquestioning obedience under the severest (because spiritual) pains and penalties; — and all because it claims to be the authorized representative of an external Supreme Being who would not leave Himself without a witness among men. According to Dr. Strong, the authority of the Christian Church is social, like that of any other association, with the addition of the special character that belongs to a spiritual society. It is true that he deduces from the teaching of the New Testament that the Church is a "divinely ordered institution, similar in its relation to the purpose of God, to the elect nation of old . . . (from which) it arose;" but there he stops short. He has nothing to say of its place in the world to-day as the Body and Bride, the Kingdom and Vicegerent of Christ whose authority it possesses, of whose Revelation it is the accredited guardian, interpreter, and defender. Such texts as St. Matt. 18: 17; St. Mark 16: 15; St. John 20: 21; 1 Tim. 3: 15; 2 St. John 2, where the authority of the Church is shown to be so identical with the authority of God that whosoever flouts the one is guilty of a grievous offence against the other, stands self-condemned, if he neglect to hear the Church, the "pillar (ἑδραίωμα, basement) of the Truth," and is placed inexorably outside the Palace and the Feast—such plain statements of Evangelical doctrine are ignored; and, in spite of much nebulous language about the significance of the Divine Sonship (first fully hinted at, the author thinks, in St. John 5), the cosmic functions of the Son of God, the "fitness of the Son as an interpreter of the thought of God," the expression of the Will of the Father for the whole world through Christ, the "absorption" of the human family in the "Eternal Sonship" (a somewhat inaccurate theological phrase); there is no conception of the vital relationship between the authority of the Church (whose head is Christ and whose Spirit is its life), and the authority, supreme, absolute, independent, of God. Similarly, the infallibility and indefectibility of the Church's *magisterium*, which are necessary corollaries of its position as the Divine Teacher of men invested with corresponding authority, are not mentioned either in the chapters concerned with the position of the Church, as outlined in

the New Testament, or in those which treat of ecclesiastical authority in the primitive Church and, later, in the articulate formation of dogma in the creeds of undivided Christendom. Great stress is laid upon the office of the Church, whether in setting the Canon of the Holy Scripture or in drawing up articles of faith, as witness to the primitive tradition; and a strong point is made of the consistent way in which, alike in the Acts and in the Epistles, the Resurrection—that central fact of Christianity without which our "faith is vain"[1]—is treated as an event of history which is the proper subject of witness. However true this aspect of ecclesiastical authority may be, it is, after all, no more than an aspect, one aspect out of many. The Church does not merely bear witness to doctrines of the past; she decides *hic et nunc* what *are* those doctrines. She declares in every age with greater precision as particular errors make it necessary, the precise nature of each part of the original Deposit, their relation to each other as well as to human thought and language. Her office is to interpret the Revelation no less than to preserve it, and it is because Dean Strong denies this feature of her authority that his work fails in completeness to the Catholic reader.

In line with this inadequate conception of the range of the Church's authority is the attempt to distinguish between its earlier and later exercise. The formula of Chalcedon asserting the doctrine of the two natures existing "without confusion (ἀσυγχύτως), change (ἀτρέπτως), division (ἀδιαιρέτως), or separation (ἀχωρίστως)" in the One Person of the Incarnate Word, was a legitimate exposition of a Scriptural truth; the Tridentine decree on transubstantiation went "beyond the limits of Church authority." When we inquire on what principle the author so sharply dissevers one promulgation of revealed truth from another, we are met with an assertion which has only to be examined to stand condemned. "The Church," it is declared, "transgresses the limits of its authority when it imposes a philosophical doctrine (for universal belief upon the faithful). The creeds elaborately avoid doing this . . . In the case of transubstantiation a departure was made from the principle of abstaining from (such imposition)." But was it so? If the Tridentine doctrine makes a philosophical formula *de fide*, what is to be said of the *homoüsion* of Nicæa? "If," appositely remarks the Rev. T. A. Lacey, a well-known Anglican controversialist, "if we condemn the Tridentine definition . . . we must on the same ground condemn the Nicene definition, which was expressed in the

[1] 1 Cor. 15: 14.

novel terms of contemporary philosophy, and the greater part of the *Quicumque vult*, which is expressed in terms of the Boëtian metaphysics."[2] And the Anglican *Church Times* has recently borne similar testimony: "We can hardly complain of (the doctrine of transubstantiation) as 'embodying not only the arguments, but even the terms, of a heathen philosophy,' unless we are prepared to condemn 'the Nicene Creed which uses the same terms.' Logic and Metaphysics are no more heathen or Christian than the science of grammar."[3] Either formula does but state a Catholic truth in language intelligible to those who would deny or obscure its orthodox meaning. Dr. Strong does not advance his argument when he takes refuge in the plea that the Tridentine Fathers raised a philosophical explanation of a divine mystery to an article of Faith, whereas the Council of Nicæa abstained from doing so. For assuredly if the adoption of *substantia*[4] implies the "imposition of a philosophical doctrine," the adoption of *homoüsios* incurs a like condemnation. The truth is that the Church merely employs philosophical language to suit best her one purpose of making her message intelligible, without binding herself to the particular metaphysics associated with that language. She clothes her definitions in the terminology which the heretics of the time had twisted to inculcate their heresies; she does not raise a philosophical doctrine to the level of a truth of divine faith. Or, to vary the metaphor, she meets the attacks of heresy with its own weapons, driving the enemy from her gates by the very means that he had thought would have proved fatal to her. "At first sight," Mr. Wilfrid Ward has well said, "the new definition seems intended as an explanation; but when the history of its genesis is studied, it generally turns out to be the negation of a rationalistic explanation of a mystery. 'Transubstantiation' is as little a final explanation as *homoousios*."[5]

[2] *Guardian*, March 30, 1898. [3] Sept. 28, 1900, p. 313.

[4] Dr. Strong states incorrectly that the Council adopted the term "accidens" as well, the fact being that it studiously refrained from doing so. *Species* is the word used in contradistinction to *substantia* alike in the Decree and in the Canon.

[5] *Life of Wiseman*, ed. 3, II, p. 539, note 2; cf. *ibid.*, p. 536. See in a similar sense Father G. Tyrrell, S.J., art. in *Month*, November, 1899, on "The Relation of Theology to Devotion": "Her guardianship [in the matter of Christian truth] is to preserve that exact idea which that simple language conveyed to its first hearers, knowing well that those human ideas and thought-forms are indefinitely inadequate to the eternal realities which they shadow forth. . . . What does she care about the metaphysics of Transubstantiation, except so far as metaphysicians have to be answered in their own language, and on their own assumptions."

The remainder of the book is taken up with a discussion of the relationship between authority and reason, authority and science, authority and custom. The conflict between authority and reason is stated to be one rather of temperaments than principles, and unjustifiable — first, because reason itself (as Mr. Balfour, after Cardinal Newman, has pointed out) depends upon improved hypotheses and provisional assumptions, in other words, upon *authority* to some extent; and secondly, because the two methods of arriving at truth are concerned with different subject-matters, reason working on data given from without, authority on data given from within. In continuation of this line of thought, authority and science are shown at a later period to conflict usually only in matters of theory—*e. g.*, theology can have no objection to the facts on which the doctrine of evolution is based; but it will dispute any *à priori* notion of what evolution implies on the one side, and the working of a Personal God on the other. The arrangement of material would have been more orderly if this section had been placed at the end of the chapter on Authority and Reason, instead of following at haphazard the discussion on Transubstantiation. The treatment of authority in its relation to custom is chiefly remarkable for its denial of the right of Universal (or Catholic) custom to override the authority of local and national churches, and a moot point hotly debated among High Church Anglicans. A point in the author's favor is that he refuses to exaggerate the conflict between Church authority and the individual conscience, of which the Reformation is the stock Protestant sample. But a work that pays such little attention to the organic connection between the Church and her Divine Head, and to the methods of condescension and adaptiveness to human needs which, in the spirit of Christ, she employs in her work of educating the conscience and of teaching men the truths of faith; that denies the lawfulness of a custom such as invocation, that has at its back the testimony of the ages and the concurrent authority of the Church; that disputes the necessity of fasting communion, and belittles the "cult of the Virgin" and "Jesus-worship" alike on the ground of their "exaggerated sentimentalism;" can excite little sympathy in the Catholic or in the advanced Anglican reader. We must add that, while the treatment is usually calm and judicial, the author's depth of thought is allowed too often to obscure clearness of expression.

ESSAIS DE PHILOSOPHIE RELIGIEUSE. Par le P. L. Laberthonnière, de l'Oratoire. Paris: P. Lethielleux. 1903. Pp. xxxi—330.

CHRISTIAN APOLOGETICS: A Defence of the Catholic Faith, by Rev. W. Devivier, S.J. Edited by Rt. Rev. S. G. Messmer, D.D., D.C.L., Bishop of Green Bay, Wis. New York: Benziger Brothers. 1903. Pp. 583.

These two books are mutually supplemental. The first deals with some general principles and methods introductory to apologetics; the second contains a completed system thereof. Readers who have kept in touch with the Catholic Reviews in France during the past seven years will remember the ardent controversy that grew out of a series of articles which appeared, during 1896, in the *Annales de Philosophie Chrètienne*. The writer, M. Maurice Blondel, pleaded strongly for a new method of presenting the claims of Christianity to the modern mind. This method was to be strictly *philosophical*, and is known as the method of *immanence*. The supernatural, it was claimed, is *postulated by thought and action*. "The progress of our will constrains us to the *avowal of our insufficiency* and leads us to the *need of an increase* (besoin d'un surcroit): it gives us the aptitude not to *produce and define it*, but to recognize and *receive* it. These dispositions prepare the mind for the understanding of facts and the practical discernment of truths proposed from without;" and so there is evoked in the soul "that interior aspiration for the truth of the object which brings content." In a word, the *method of immanence* begins with the subjective faculties, mind and will, and by an analysis of their tendencies as revealed in action, shows their need of just that supplement from without which is provided by Christian faith. M. Blondel's articles called forth a large number of papers in the various French Reviews—some of them defending and applauding the new method, others no less strongly criticising and decrying it. The latter would probably not have been so vehement had not the "old method" of apologetics been so summarily set aside by the advocates of the new. The traditional method was declared by some to be of no avail to reach the modern mind; by others to be unphilosophical, because it did not take account of the unity and solidarity of the inner life, but presented revelation as an extraneous addition and not as postulated by man's constitution. Amongst the warmest defenders of Blondel was Père Laberthonnière, the author of the present volume of Essays, and not the least value of the book consists precisely in its giving a more permanent existence to that defence. Whilst warmly advocating, however, the method of

immanence, the author approaches it from a different side from that of M. Blondel. The latter, having an exclusively philosophical aim, starts from the natural order and views its relations with the supernatural from below. Père Laberthonnière inverts this viewpoint. He starts from the supernatural order: *i. e.*, supposing the religious problem settled and Christianity admitted, he looks for the philosophical conditions involved in that solution.

The main objection to the method of immanence is that it seems to involve the contention that human nature as such postulates the supernatural. The author claims to avoid this difficulty by his mode of approach. He takes man in the concrete, and as he is destined by God for a supernatural end. Since then the supernatural exists, since every man is *de facto*—not *de jure*—called to live a supernatural life, God acts by His grace on the heart of every man and penetrates it by His charity; the very action that fundamentally constitutes our life is in fact *supernaturally informed* by God. If therefore one follows the expansion and development of human action, one must find the manifestation and expansion of what lies concealed at its very depth. Though unrecognized, God is there. As a fact, in every human life, under attitudes the most diverse and opposite, there is ever the desire to possess God. Now this desire is not natural, that is, man has it not nor can have it of himself; for man cannot possess God unless God gives Himself first to man. Nature then demands the supernatural. That demand is not in nature as such; it belongs to nature as penetrated and so to say invaded by the supernatural, by grace. If it is unpermissible, and in a sense impossible, *de s'entenir a une philosophie separée c'est qu'en fait il n'y a pas de nature separée.* Consequently in working out a science of human action, since that action is at once the action of man and the action of God, the supernatural element must be discovered that enters into its constitution (p. 171).

Père Le Bachelet, S.J.,[1] calls attention to the equivocation here manifest between the action of God as concurring in a general way with every human action, and the action of God considered especially as the principle of the supernatural order, or author of grace. One has no right to suppose either philosophically or theologically that every human action is a supernatural action, and consequently the action of God considered as the supernatural principle. The two orders, the natural and the supernatural, are dis-

[1] De l'Apologetique "traditionelle" et de l'Apologetique "moderne," Lethielleux, 1897, p. 129.

tinct in themselves and in us. How, then, can one hold that "the very action *which fundamentally constitutes our life* is, in fact, *supernaturally informed* by God?" It is strange that this equivocation which seems so fatal to the method of *immanence* should have escaped so acute a thinker as Père Laberthonnière, and hardly less strange that he should have made no attempt to clear it up in the present reprint of his essays, which he has otherwise supplemented by notes in reply to his critics. It is not, however, the intention of the present reviewer to enter into the controversy. His aim is simply to call attention to a volume of essays in which what might be called the subjective note in apologetical method is dominant. The same note is echoed in the other chapters: Philosophy as an Art; Moral Dogmatism; Apologetics and the Method of Pascal; Theory of Education; A Mystic of the Nineteenth Century (Mgr. Gay). One feels as one reads these essays that that note rings out from the depths of a mind attuned to the timbre of Pascal and Gratry and Ollé-Laprune and the other large-hearted Frenchmen who have believed that the way to win souls is to approach them not so much from the head as from the heart, or rather from their fullest selves; to make them feel as well as see that truth is for the *man,* though it come through sense and mind; that to be truly men they must be truly Christian; and to be truly Christian they must be truly Catholic. The essays, therefore, though the work evidently of a theologian, must be read not with the single eye of fitting their every expression into the mould of technical distinctions, but with the sympathetic spirit in which *cor ad cor loquitur,* with the willingness to catch sometimes the heart's reasons, whereof the head knows nothing. Read with this animus they will prove a helpful adjunct to the study of apologetics, especially if used in connection with the second volume, whose title appears above.

P. Devivier' *Cours d'Apologetique Chrètienne* follows the traditional lines of defence, the method familiar to the student of the Christian evidences. It is one of the very best amongst the many good books of its class in the French language. It has passed within fifteen years into as many editions, and has received the warmest praise from the Episcopacy in France. Its success is due to its comprehensiveness of matter, its solidity in argument, and its perfect clarity of exposition. After the usual preliminaries on the nature and general history of religion and revelation, it opens with a chapter on the historical value of the Bible. The authenticity, integrity, and veracity of the Pentateuch are briefly discussed, and such timely and interesting topics as the relation

of the Biblical narrative to the various departments of physical science is touched on, special attention being given to questions of anthropology. After a succinct demonstration of the authority of the Gospels and the evidential value of miracle and prophecy, the burden of the argument for the Divinity of Christianity is made to rest on the Divinity of its Founder. This portion of the work is particularly satisfactory. The second part is devoted to the evidences for Catholicism as the one Church established by Jesus Christ. The usual notes and prerogatives of the Church and the relations between Church and State are here explained.

The fourth chapter deals with the practical subjects and difficulties which perpetually confront the defender of the faith; such, namely, as intolerance, the Inquisition, Galileo, the massacre of St. Bartholomew, the Crusades, the mediæval Papacy, the bad Popes, etc.

The concluding chapter, on the Church and Civilization, is likewise replete with interesting and timely matter. Occasion is here taken to manifest the influence of the Church by contrasting the condition of the individual, the family, and the various strata of society as they existed in pagan times, with their counterpart under the sway of Christianity. Highly interesting and useful observations are also made on the Church's relation to intellectual culture, to the arts, and to education.

Not the least valuable feature of the book is its bibliographical references, due to the patient research of the editor. There is first a continuous table of such references extending to some eight pages and including the best works in English. Most of these are by Catholic authors, though the editor has wisely not restricted himself in this respect. Quite a number of very excellent books written by non-Catholics are suggested for their useful exposition of one or another subject connected directly or indirectly with Christian evidences. The list is not at all too long and might well have been made to include such serviceable books as the *Present-Day Tracts*, Bruce's *The Miraculous Elements in the Gospels*, Harrison's *Problems of Christianity and Scepticism*, Fairbairn's *Philosophy of the Christian Religion*, and some more. The bibliographical apparatus is rendered still more serviceable by the special references which introduce the individual subjects. The translation is on the whole clear, but by no means smooth. It has suffered somewhat in strength and readableness by the endeavor to keep too close to the original. This accidental defect, however, takes nothing from the substance of a work, which cannot fail

of being a strong aid to the spread of truth. The clergy will find it suggestive. It will strengthen the faith of the educated laity, and enable them to answer objections urged upon them by non-Catholics, and to give a reason for the hope that is in them. In convent and college it should receive a special welcome. There are those who say that religious instruction in these institutions is not always solid, that it does not prepare our youth to meet, either aggressively or defensively, the attacks of heresy and infidelity upon their faith. The defect, if such there be, is probably due in part to inadequate text-books. The present work will go far in supplying this deficiency.

THE VIRGIN BIRTH OF OUR LORD. By B. W. Randolph, D.D., Principal of Ely Theological College, Hon. Canon of Ely. London and New York: Longmans, Green and Co. 1903. Pp. xii—59.

The depth of distress among earnest-minded Anglicans at certain thinly-veiled denials, on the part of Church dignitaries, of the Virgin Birth of our Divine Lord, may be gauged by the fact that the Upper House of the Convocation of Canterbury, composed of all the Bishops of the Southern Province, recently debated behind closed doors a resolution designed to meet such attacks, and to allay the pain that they had occasioned, by a plain statement of the belief of the Church of England on the matter. Nor was that all. For the Archbishop of Canterbury replying at Lambeth to a declaration signed by some 4,000 Anglican clergymen partly concerned with the same subject, declared emphatically that no Bishop would ordain a candidate who proved himself to be unsound on that article of the Creed. Canon Randolph's treatise is therefore an opportune defence of a doctrine placed prominently before men's minds at the present time. Rightly considering the Incarnation to be the cardinal dogma of Christianity, he proceeds to show that the fact of the Virgin Birth is so closely interwoven with it that the one cannot be held without the other. The highly placed ecclesiastics who argued before meetings of Broad Churchmen, or in religious newspapers, the compatibility of their position with a more or less complete negation of the miraculous element in the Incarnation, did so on the ground that the Catholic doctrine of the Incarnation was separable from any theory as to the Conception and Birth of Christ. Such an attempt is shown to be on all fours with Professor Harnack's appeal to accept what he terms the "Easter message" without binding oneself to believe the "Easter

Faith ;"[1] or, looked at more broadly, to be nothing else than an attempt to get rid of the miraculous altogether from Christianity.

Not only is there no trace in history of believers in the Incarnation who were unbelievers in the Virgin Birth, but the mental attitude required for such a theological position would be impossible. Deny the fact of the Resurrection, and the whole edifice of Christian dogma falls to the ground ; no "Easter Message" can be given, if Christ's Body be mouldering in some forgotten Syrian tomb ; "if Christ be not risen, then is our preaching vain."[2] Deny the miraculous Birth of Jesus, and the truth of the Incarnation perishes with it. "A child born naturally of human parents can never be God Incarnate." There can be no new start given to humanity by such a birth. The entail of original sin would not be cut off, nor could the Christ so born be described as the "Second Adam, the Lord from heaven." In dwelling at length upon this theological aspect of his subject, Dr. Randolph endeavors to show the *necessity* of the Virgin Birth from a consideration of the Pauline teaching concerning the new starting-point for humanity in the "Second Man, the Lord from heaven."[3] If Christ were purely human in His origin ; if He were no more than some preëminent saint realizing more fully than others "the Divine idea" of excellence ; then man might indeed ascribe to Him a "moral Divinity," but no *fresh start* would be given to the human race by one who was "made man" without ceasing to be God. The Virgin Birth is no unnecessary miracle. It enters into the very warp and woof of the Catholic doctrine of the Incarnation. That doctrine knows nothing of the Nestorian heresy (revived to some extent, among latter-day Anglicans of the school of Dean Fremantle of Ripon Cathedral), that, beginning from below, speaks of a man who by some sort of "association" with God became "Divine." It begins unequivocally from above. Christ is no deified man. He is God from everlasting. He takes upon Himself our nature without thereby assuming a human personality. As the First Adam was "of the earth, earthy," so the Second Adam is "the Lord from heaven." The author sums up this distinction between the true and false conceptions of the Incarnation in a pregnant sentence : "On the Nestorian theory, God did but benefit one man by raising him to a unique dignity ; on the Catholic theory, He benefited the race of men by raising human nature into union with His Divine Person." And that raising of the race by virtue of

[1] See his *What is Christianity*, p. 100.

[2] 1 Corinthians 15 : 14.

[3] 1 Corinthians 20 : 47.

its incorporation into the Second Adam was only possible if the entrance into the condition of our mortality were after a unique, a miraculous manner. Assert that Christ was conceived and born no differently from the sons of men, and where remains the foundation of His redemptive and restorative work? The Incarnation implies the two elements, the Divine and the human, and one cannot be jeopardized more than the other. Were Christ God masquerading in human flesh without taking upon Himself our nature from a mother born in time, He would fail to be our Redeemer, since He was no longer our brother; were He altogether human in His origin, there would be equally no Incarnation, seeing that He came from "below," instead of from "above." Almost the only point of criticism in Canon Randolph's book is that he does not draw out with sufficient clearness this argument—an important one in the light of present objections. We are glad to see that he takes to task one of the writers in *Contentio Veritatis* for the assertion that "we should not now, *à priori*, expect that the Incarnate *Logos* would be born without a human father," replying that apart from our inability to argue *à priori* one way or the other in a matter so far removed from the limitations of thought, when once the mind has grasped the reality of the office of the Incarnate *Logos* as the second head of the human race come to remove from our nature the taint received from its first parent, by engrafting it into the Godhead, it is difficult to imagine the possibility of this work of restoration without the Virgin Birth whereby the Eternal Son wrapped our nature round His Divine Person.

We have in another section of the book a short summary of the evidence of the leading witnesses for belief in the miraculous Birth, with a view to proving that before the death of St. John it must have been among the rudiments of the Faith. These witnesses include St. Ignatius, Aristides of Athens, St. Justin Martyr, St. Irenæus, and St. Clement. There is also an interesting chapter, in which the testimony of the Gospels of St. Matthew and St. Luke is concisely stated. Elsewhere the silence of the other New Testament writers is discussed with copious quotations from Professors Stanton and Mason, Dr. Gore, Archbishop (who is wrongly styled "Bishop") Alexander, and others. The main contention is that the special circumstances under which their books were written precluded their authors from referring to a subject with which they were conceivably as familiar as that of the Crucifixion, which is also ignored by some of them, *e. g.*, St. James or St. Jude. We must not forget

to mention Dr. Randolph's excellent answer to a common difficulty, namely, the tendency in the human mind to "decorate with legend" the early history of great men. This he does, we think, convincingly, by a simple reference to the Apocryphal Gospels which abound in such legends, more particularly as regards the Sacred Infancy. A simple comparison between these puerile tales and the "restraint, purity, dignity, and reserve, which characterize the narratives of the first and third Evangelists" shows that the two stand on a wholly different footing.

The note at the end on Isaias 7 : 14 illustrates the combined scholarship and fairness that are characteristic of the whole work. In spite (perhaps on account) of its brevity, it is just the manual we should like to see in the hands of those perplexed with the question *why* belief in our Lord's Incarnation is inseparable from the acceptance of the historical fact of His Virginal Birth.

SUMMA THEOLOGICA AD MODUM COMMENTARII IN AQUINATIS SUMMAM praesentis aevi studiis aptatam, auctore Laurentio Janssens, O.S.B., S.T.D., Collegii S. Anselmi in Urbe Rectore. Tom. V. De Deo-Homine. Pars II. Friburgi: B. Herder (St. Louis, Mo.). Pp. xxxiv—1021. Price, $4.25.

INSTITUTIONES THEOLOGIAE DOGMATICAE ad textum S. Thomae concinnatae. Vol. II. Tract. de Sanctiss. Trinitate. Auctore Alexio Maria Lepicier, Ord. Serv. B.M.V., in Collegio Urbano de Propag. Fide Theologiae Professore. Parisiis: Lethielleux. 1903. Pp. xliii—483. Pr. 7 fr.

With the first of these volumes its author finishes the third stage of his commentary on the *Summa*. The two initial volumes had treated *de Deo Uno*, the third *de Deo Trino*, the fourth *de Christologia*, and the fifth, the volume at hand, completes the latter subject by expounding the theological doctrine of our Lord's life as it is outlined in the third part of the *Summa* (Qu. XXVII—LIX), under the four headings *de ingressu Christi in mundum; de ejus progressu; de ejus exitu ex mundo; de ejus exaltatione*. The method of treatment follows that of the preceding volumes: the *ordo quaestionis* is explained; the individual articles are introduced by appropriate elucidations; special observations are made on the *corpus articuli* and the objections answered, and corollaries deduced. The matter of the questions is then thrown into a *brevissima synopsis;* and, where important, additional matter is added in dissertations and appendices. The work therefore supposes the student to have the *Summa* in constant sight, without

which indeed it would be in the main unintelligible. It will be most appreciated by ripe minds, who having some familiarity with theology are prepared to enter more thoroughly into its deeper meaning. The clarity, however, of the author's method and style enables even the tyro to use the work with profit. A noteworthy feature of the present volume is the very thorough dissertation on the Immaculate Conception. It extends to over a hundred pages and lays under contribution a large store of literature, patristic, scholastic, and devotional. The priest in quest of material for sermons will find here as well as in the other dissertation a treasury of solid and fervent thought.

Whilst Father Janssens' work is strictly a commentary, Father Lepicier's is more of a recast, an expansion and an adaptation of the *Summa*. It follows the order of the questions in St. Thomas; but the individual articles suggest a very much larger range of theological matter. This is developed under the form of propositions introduced and proved in the more modern method from the usual *loci theologici*. Unlike therefore Father Janssens' work, it may stand alone, and be perfectly understood without the simultaneous use of the *Summa*. These concurrent expositions of dogmatics are eloquent signs of the ability of the Roman professors, and of the thoroughness with which theological studies are pursued at the centre of Catholic teaching.

SALVAGE FROM THE WRECK. A Few Memories of Friends Departed, Preserved in Funeral Discourses. By Father P. Gallwey, S.J. New edition, enlarged. London: Art and Book Company; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 427.

It was Lady Georgiana Fullerton, "who so well knew the value of edifying examples," and Fathers Henry Coleridge and Matthew Russell who suggested the collection and publication of the touching and consoling gleanings of grace and conversion contained in this volume called "Salvage from the Wreck." The subject-matter is, as the title-page states, mainly funeral discourses. But they are more than that, and might very properly serve the purpose of spiritual reading, since they have the form of biographies or varied records of the soul, full of touching incidents, of lessons of devout living and holy dying, which stimulate to imitation whilst they instruct. The sympathetic sketches of saintly, and for the most part hidden, lives of men and women who had, by reason of their worldly inheritance or talent, every reason to tempt them away from the narrow path of Christ, are supplemented by notes from diaries and snatches of spiritual conferences, all serving

the same purpose of eliciting admiration for that true refinement and nobility of soul which leads to real greatness and eternal happiness. The list of subjects contains reflections upon the lives of Sir Charles Tempest, the Hon. Charles Langdale, who became a Jesuit Brother, Sir Edward Vavasour, and Lady Stourton, George W. Cunninghame, Prince Louis Napoleon, Lady Fullerton, William Joseph Middleton, Joseph Weld, and Mother Magdalen, O.S.F.

The two centenary sermons added in the present edition, as they are in no sense funeral discourses nor do they fall in with the general biographical scope of the contents of the volume, seem out of place. This is not, however, to say that they are lacking in attraction or in instructive material. The sermon preached at Stonyhurst which deals with the subject of education, is eminently good in its condensed survey of the duties of the college towards its pupils.

MONASTERIES AND RELIGIOUS HOUSES OF GREAT BRITAIN AND IRELAND. With an Appendix on the Religious Houses in America. By Francesca M. Steele. Preface by the Bishop of Clifton. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 267.

"In this book will be found a brief account of the Religious Orders and Congregations that are at present settled in Great Britain and Ireland—their origin, the particular works they undertake, the spirit of their rule, and the foundations they have hitherto made up and down the land." As nearly all the Religious Communities of men in the United States are off-shoots from the Irish and English motherhouses, even in the case of most of the Continental Orders, the volume serves the practical purpose of giving the English-reading public a general idea of the character, scope, and working field occupied by the different Religious foundations which safeguard not only Catholic education, but diffuse the spirit of Catholic charity through every sphere of life among Protestants as well as Catholics. Miss Steele does not go into detail. She simply describes the historical outlines of each Order in a few pages. The book is similar to one by the same author published last year, which dealt exclusively with the monasteries and religious houses of women.

MANNA QUOTIDIANUM SACERDOTUM. Composuit Dr. Jacobus Schmitt. Tom. I, II, III. Ed. quarta. Friburgi (St. Louis, Mo.): Herder. 1903.

It is gratifying to find this excellent help to the devotional life of the priest passing into multiplied editions. The fact argues well for the

spiritual harvest the work is helping to cultivate. The present form commends itself for its neatness, compactness, and general handiness. For the rest, the work is too well known to our readers to need any further commendation. The solid, suggestive, clear-cut matter it presents for meditational purposes makes it a favorite with the busy priest. The spirit of humility that pervades the exercises before and after Mass finds a response in minds that feel collections of prayers sometimes a hindrance rather than a help to devotion. The work deserves to be especially recommended by superiors of ecclesiastical seminaries to the newly ordained, and it should by all means find a place on the premium list of books for clerical students.

HAPPINESS. Essays on the Meaning of Life, by Carl Hilty, Professor of Constitutional Law, University of Bern. Translated by Francis Greenwood Peabody, Professor of Christian Morals in Harvard University, Cambridge. New York: The Macmillan Company; London: Macmillan & Co. 1903. Pp. 154.

A bright little book, which the Cheerybly Brothers would have chosen for their ride down town, and which if thoughtfully read might go far to multiply those types of kindliest humanity. Like Doctor Hillis' *Quest of Happiness* and Pastor Wagner's *The Simple Life*, it reflects a wise, sane and temperately joyous view of things. Neither author nor translator is a Catholic, but the burden of the thought is Catholic, that is, it is universal in itself and in its applications. Here and there one may meet with a sentence which one would prefer to see changed or omitted—as for instance this, "other faith than that which proceeds from experience is not expected by God from any man" (p. 138),—but on the whole the work deserves high praise and encouragement. Not the least of its stimulating potencies emerges from the author's example, who in the midst of onerous professorial and political occupations devotes his scant hours of leisure to the production of these literary gems. The book is one which tempts to quotation. As an illustration of just one phase of the thought, which may serve at the same time to show the perfect art of the translator, the following must suffice: "The best way of all to have time is to have the habit of regular work, not to work by fits and starts, but in definite hours of the day,—though not of the night,—and to work six days in the week, not five and not seven. To turn the night into day, or Sunday into a work-day, is the best way to have neither time nor capacity for work. Even a vacation fails of its purpose, if it be given to no occupation whatever. I am not without hope that the time may come when medical

science will positively demonstrate that regular work, especially as one grows older, is the best preservative both of physical and intellectual health. I may even add for the sake of women among my readers, that here is the best preservative of beauty also. Idleness is infinitely more wearisome than work, and induces also much more nervousness; for it weakens that power of resistance which is the foundation of health.

"Work, it is true, may be excessive, but this is most obviously the case when one cares more for the result of his work than he does for the work itself. Under such conditions, it is peculiarly difficult to exercise moderation, and as an ancient preacher remarks with a sigh: 'Work is given to every man according to his power, but his heart cannot abide with it.' In such cases, however, Nature herself has given us a monitor in that physical fatigue which work itself produces. One need only take account of such fatigue, and not cheat it by stimulants, and then, even without much philosophizing, he will not lack self-control" (p. 77).

SCENES AND SKETCHES IN AN IRISH PARISH; or Priest and People in Doon. By a Country Curate. Dublin: M. H. Gill & Son (New York, Cincinnati and Chicago: Benziger Bros.). 1903. Pp. 132.

This is a booklet evidently made to order, although on a smaller scale, after the pattern of *My New Curate*. It appeals mainly to Irish moral sentiment, which is always good and wholesome, and the chapters are provided with captious headings likely to attract attention. The principal vein throughout is one of pathos, recalling the griefs of a people who are, as the author says, "badly housed, badly fed, badly clothed, and badly paid for their labor;" but there are also one or two chapters, like that entitled "A Happy Irish Home," which relieve the somewhat melancholy view of life in Ireland presented in this collection of sketches. We quote for the purpose of giving the reader some idea of the style of the writing, from one of these chapters in which the author pictures the contented father of family:

"There was an expression of serene contentment and profound repose on the face of Bryan Coghlan, as he sat before the cheerful turf fire on his own hearthstone, enjoying his nightly luxury of 'a blast of the pipe.' His eyes followed dreamily the spirals of blue tobacco-smoke, as they vanished amidst the maze of cobwebs which festooned the blackened rafters and 'scraws' of the kitchen roof, causing the fat spiders to retreat precipitately from their cosy, although treacherous parlors and to scurry away to regions where their delicate olfactory organs would be less offended by the nicotian perfume. As his gaze upwards encountered the flitches of home-

cured bacon suspended in the realms of spiderdom, and soot-stained and begrimed out of all recognition, a broad smile of satisfaction might be observed hovering around his honest features, even necessitating a momentary removal of the pipe from his mouth, in order to give free play for its unrestrained development."

The little book contains snatches and gleams of wit which, couched in local brogue, are likely to recall in the Irish reader some of those memories of domestic life which are so altogether unique by reason of the national coloring which gives them their vitality. But there is a lack of spontaneity and reality in the descriptions generally which make one doubly feel the absence of the merry laugh and easy humor so delightfully prominent in the typically Irish character.

LIFE OF LEO XIII. From an authentic Memoir furnished by his order, written with the encouragement, approbation, and blessing of His Holiness the Pope. The Complete Life of the Venerable Father by Right Rev. Bernard O'Reilly, D.D., L.D., D.Lit. (Laval), Domestic Prelate of His Holiness Pope Leo XIII, and Prothonotary Apostolic. (Two volumes.) Chicago, Philadelphia, Toronto: The John C. Winston Co. Pp. 929—xxxix.

LIFE OF LEO XIII AND HISTORY OF HIS PONTIFICATE. From official and approved sources. By Francis T. Furey, A.M. With an Introduction by the Very Rev. Thomas C. Middleton, D.D., O.S.A., Secretary of the American Province of the Hermits of St. Augustine, Professor of Moral Theology, Church History and Homiletics in Villanova Seminary. Memorial Edition. New York and Philadelphia: Catholic Educational Company. 1903. Pp. 586—xiv.

LIFE AND LIFE-WORK OF POPE LEO XIII. Endorsed by the Catholic Hierarchy of America. By the Rev. James J. McGovern, D.D., author of "History of the Catholic Church in Illinois," "The Royal Scroll," "Life of Bishop McMullen," "Souvenir Volume of Archbishop Feehan's Jubilee," etc. Chicago and Philadelphia: Monarch Book Company. Pp. 445. (Author's Edition.)

POEMS, CHARADES, INSCRIPTIONS OF POPE LEO XIII. Including the Revised Compositions of His Early Life in Chronological Order, in English Translation by the Rev. H. T. Henry, Litt. D. (Penn.), Overbrook Seminary. With colored portrait of Leo XIII. Philadelphia: The Dolphin Press; American Ecclesiastical Review. 1903. Pp. 130. Price, $0.50.

The character of the late Pontiff, revealed in the history of his long and successful reign, and illustrated by the thousand details of his daily life, is so well known to most readers of the present generation who are rendered familiar with current events through the periodical press, that books on the subject would at first sight seem a super-

fluous commodity. But many Catholics will regard the biography of the Pontiff as a monument and a record which they would wish to treasure for future reference and for the instruction of succeeding generations. Few men in history have indeed called forth such spontaneous and universal attention from writers of their own day, as has Leo XIII, so that the quotation from Mr. Everett which Mr. Furey places at the head of his biography, styling the Pontiff "the greatest of good men, and the best of great men," seems justified from the historical as well as religious point of view. Even during his life, as soon as it had become apparent from the public acts and utterances of the Pope that he was destined to sway the course of world-events and greatly to influence the attitude of the nations toward the Catholic Church, men began to write about him, and to gather the records of what would surely prove an important as well as interesting chapter of modern history.

Among the first who made an attempt to embody authentic documents into the making of a continuous biographical narrative was Monsignor Bernard O'Reilly of New York. He went to Rome, and obtained permission from the Pontiff to gather for the purpose of publication such accounts as were then available. The book, written in good readable English, and published in a style calculated to attract attention, was well received, and the first edition was soon exhausted. Translations were simultaneously made in several modern languages, which added to the popularity of the volume in Europe. The J. C. Winston Company, which has undertaken the responsibility of a new edition in English, German, and French, brings this history of the Pope up to date, including the account of the Pontiff's last acts and death. The concluding chapters of the second volume are well written, and altogether the book presents us with an adequately complete and agreeably-drawn picture of the great white figure which towers above all the historical personages of the last generation.

A history of the Pontiff which differs somewhat from that made by Monsignor O'Reilly, is the beautifully printed volume by Mr. Furey. Not only in style, but especially in the use of sources which give to the work a certain tone of erudition, is the latter volume distinctly superior to others which appeal to the popular taste. The author has utilized every available document offered in the numerous publications of an official or historical and even purely belletristic nature. Numerous works in Latin, Italian, French, German, which deal with Leo's acts and policy in the past, are cited as authorities for a very

interesting sketch in which the emphasis of special typography is utilized to give the reader a ready survey of all the more remarkable incidents in the Pope's history. Thus, instead of marginal or foot-notes, the monotony of the pages is broken by black-letter passages serving as substitute for paragraphing and headlines. There is, in addition, a good topical index, which makes the work available for detailed reference.

Dr. McGovern's Life of the Pope, which we have likewise placed at the head of this notice, is of a different and more summary character. It is manifestly intended for a class of readers who are not hypercritical, but who like a nice volume with pictures and large type, and who do not mind accurate spelling. Despite the broad style of composition which groups incidents of distinct importance under a common heading, there is a good deal of what bookmakers call "padding"; but since the information contained in the book is all good and edifying, and will please and instruct many persons quite as much as the genial-looking portrait of the author who has compiled this pretty edition, the critic should not complain, and we only state this feature to make our readers know beforehand what they may be tempted to purchase for their libraries.

We take occasion, as in its proper place here, to say a word also concerning the complete edition of the Pope's Poems, Charades and Inscriptions, of which a new edition has just been issued by THE DOLPHIN Press. The neatly-printed volume contains only the English translation of the Pontiff's poetical compositions. These cover the long range of eighty years, and thus embody in a manner the belletristic life-work of the great High-Priest and statesman, who, had he not been called and absorbed by the gravest duties to which a human life can be devoted, might have left us a larger treasury of literary works, establishing his place in the group of world classics. His Latin, as shown in his Encyclicals, no less than in his verses, is exquisite and truly classical in thought and form. Those who have the *Life of Leo XIII* on their library shelf should complete the same by a copy of the *Poems*, which include the very last, written with the thought of approaching death, and published only a week before the extinction of this glorious light of our own times. The translations by the Rev. Dr. Henry have been recognized by literary critics throughout the English-speaking world to be of the highest order of poetic merit, quite apart from their singularly happy renderings of the Pontiff's original thought.

CHRISTIAN APOLOGETICS, or a Rational Exposition of the Foundations of Faith. By Rev. W. Devivier, S.J. Translated from the sixteenth edition of the original French. Preceded by an introduction by the Rev. L. Peters, S.J. Edited, augmented, and adapted to English readers by the Rev. Joseph C. Sasia, S.J. Two volumes. San Jose, Cal.: Popp & Hogan, Printers. 1903. Pp. xiii—991. Price, $2.50.

After our notice of this same work by a different translator had been put in type, we received the above quite independent translation under the title here given. It may be regarded as indicative of the merit of the original that the design of rendering the work into English should have almost simultaneously occurred to different editors.

A special feature of this second translation is the introduction, extending to more than one-third of the first volume, wherein the existence and nature of God and the nature and attributes of the human soul are clearly and solidly established. This gives an all around completeness to the subject, and will be found of great convenience to the student as well as the general reader. A considerable amount of useful information of a timely character has been gathered into the "additional notes" appended to the second volume. On the whole, the tendency to enlarge is more noticeable in the present version, while condensation has rather been aimed at in the preceding. The bibliographical references are full and up to date. French authors are frequently cited, which has an obvious advantage. It would have been well, however, had the custom of translating the title of such works either been not adopted or been made more uniform. Not infrequently the title is given in English alone, which is misleading in connection with books that exist only in the foreign languages.

The translation is in the main quite perspicuous, but, like its predecessor noticed above, leaves something to be desired in respect to smoothness. A second edition which, we trust, may soon be demanded, will give an opportunity to make some improvements in this regard, and to correct the oversights of the proofreader, which are not a few; and, we might add, to adopt a style of binding more in harmony with the serious character of the contents.

Literary Chat.

The tendency of a return to what someone calls an un-Protestant regard for Catholic practices shows itself not only in the high prices paid for old altar paintings, wood carvings of sanctuary pieces, and the like, which the iconoclasts of the Reformation deemed it sinful to preserve even as bits of artistic *vertue*, but also in the comparatively enormous sums recently paid for a set of silver spoons, the handles of which represent images of Saints. The price brought at auction in London, a few weeks ago, for one such set (made in 1536) was little short of twenty thousand dollars (£3,900). Apparently only one complete set of "Apostle spoons" has been sold within recent years, namely, the Swettenham set of James I "Apostle spoons," dated 1617, which realized £1,060 in 1901. At the Dunn Gardner sale of last year, a Tudor spoon, with the figure of St. Nicholas restoring children to life, and dating from 1528, sold for £690, which remains the record for a single spoon. At the Bernal sale in 1855 a set of twelve Apostle spoons, dated 1519, sold for only 62 guineas.

Wakeman's Handbook of Irish Antiquities, edited by John Cooke, has been published in third edition (Hodges, Figgis & Co., Dublin).

United States Commissioner Harris, writing on *Religious Instruction in the Public Schools* (*Independent*, August 6), expounds a curious view of education. He believes in religious instruction, but holds that its introduction into the school is sure to "destroy the efficiency of secular instruction." That sounds very much like an argument which would exclude intelligent or spiritual conversation at dinner under the plea that the soul cannot be nourished whilst the body is feeding. Training of the heart, which is effected by religious instruction, ought to go together with and create, so to speak, the breathing atmosphere for the growth of the intellectual and sensitive faculties. An attempt to separate their education is like that of separating the action of soul and body, which, though wholly distinct and different in their vital natures, are dependent upon each other for the attainment of their perfection.

A recent number of *Harper's Weekly* illustrates an Ember week custom of Catholic countries. At harvest time the peasants offer prayers in the fields for the prosperity of the crops. This year the peasants throughout Italy united their supplications for a plentiful harvest with prayers for Pope Leo XIII, and for the new Pope. Oxen draw into the field a cart on which is erected an altar. A priest, assisted by one of the peasant children, celebrates Mass, during which the peasants, ranged in a double row behind the cart, kneel and pray.

Dutton and Co. publish in their *Woman's Library* two new volumes of practical utility. One deals with *Arts and Crafts* for women, pointing the way to useful occu-

pation in decorating the home, woodcarving, bookbinding, etc. The other treats of *The Nursery and the Sick Room*, containing chapters contributed by different writers on the "Care and Training of Children," the teaching of truthfulness, obedience, love, justice, and industry to the child, with religious training, creative hand-work, training of the moral judgment and imagination. The essay closes with a few remarks on the question of reverence. Several chapters deal with the nursery and its tenants, the feeding of infants, medicines, emergencies, accidents, common ailments, and infectious diseases. A paper on "Nursing In and Out of the Hospital," treats of the training of nurses, district nursing, private nursing, women dispensers, hints for home nursing; and there are remarks on the sick-room and the care of the invalid.

An excellent abridged edition of Lingard's *History of England* has been published by the Macmillans. The new volume, of about 600 pages, has been completed down to the death of Queen Victoria, by Dom Birt, O.S.B., and is introduced by a preface from the pen of Abbot Gasquet.

An interesting life of Dr. Salzmann, written in German, by the present Rector of Milwaukee Theological Seminary, has been translated into English under the telling title of *A Noble Priest*. Dr. Salzmann was a typical missionary, but at the same time a man of scholarly tastes. He realized the needs of the American Church, and devoted the best part of his life to laying the foundation of a solid system of clerical education.

In the current issue of THE DOLPHIN there appears an exquisite copy in colors of the Papal Tiara ordered by Julius II. The original colored drawing, recently discovered in the Library of the British Museum by Father Thurston, is the only existing picture which gives an adequate idea of the richness and magnificent workmanship of this unique specimen of the jeweller's art. Its value has been estimated at $3,000,000. The copy was made by a special artist in London for THE DOLPHIN, which reproduces it for the first time, with permission of the authorities of the British Museum, and is accompanied by an interesting description from the pen of its discoverer. Priests who are particularly interested in the study of ecclesiastical art can obtain a copy of this beautiful piece of work by applying to the office of the AMERICAN ECCLESIASTICAL REVIEW.

September 16 of this year marks the centenary of Orestes Augustus Brownson, whose splendid achievements as exponent of religious thought, in the highest and widest sense of the word, have given him a place in the van of English-speaking Catholic apologists. He became a convert to the Catholic faith in his forty-fourth year, after long and earnest striving to find the truth which would secure permanent peace to a soul sincerely aspiring to its full possession. He had mastered almost every field of intellectual knowledge, and knew that it could never satisfy the longings of his better nature. The twenty volumes of his works, collected and arranged by his son, Henry F. Brownson, together with an extensive correspondence published in the three volumes of his very interesting biography from the same pen, bear witness to his noble qualities of mind and heart. As a publicist and editor, he

has had no peer. *The Boston Quarterly Review*, which he began in 1838, afterwards merged into the *Democratic Review*, and subsequently *Brownson's Quarterly Review*, contain a literature that is not surpassed in the English language for profoundness of philosophical speculation, pungent criticism, and elevated thought. Father O. Pfülf, the German Jesuit, pays a high tribute to the excellence of Dr. Brownson's work in behalf of Catholic apologetics in the August number of the *Stimmen aus Maria Laach*.

Mr. Herbert Putnam, Librarian of Congress, in order to complete the file of THE ECCLESIASTICAL REVIEW, desires a copy of the issue for November, 1901. If any reader, who happens to have a duplicate copy of this number, will address our business office, we shall esteem it a favor and gladly redeem the copy.

Books Received.

THEOLOGY.

CHRISTIAN APOLOGETICS, or A Rational Exposition of the Foundations of Faith, by the Rev. W. Devivier, S.J. Translated from the sixteenth edition of the original French. Preceded by an Introduction on the Existence and Attributes of God, and a Treatise on the Human Soul; its Liberty, Spirituality, Immortality and Destiny; by the Rev. L. Peeters, S.J. Edited, augmented and adapted to English Readers by the Rev. Joseph C. Sasia, S.J. Vol. I: Pp. xiii—207—351; Vol. II: Pp xiii—430. Price, $2.50 for the two vols., not sold separately. San Jose, Cal.: Popp & Hogan. 1903.

CHRISTIAN APOLOGETICS. A Defence of the Catholic Faith. By the Rev. W. Devivier, S.J. Edited by the Rt. Rev. S. G. Messmer, D.D., D.C.L., Bishop of Green Bay, Wis. New York, Cincinnati and Chicago: Benziger Brothers. 1903. Pp. 583. Price, $1.75 *net*.

A MANUAL OF MYSTICAL THEOLOGY, or The Extraordinary Graces of the Supernatural Life Explained. By the Rev. Arthur Devine, C.P., Author of *Convent Life*, etc. London: R. & T. Washbourne; New York, Cincinnati and Chicago: Benziger Brothers. 1903. Pp. xv—664. Price, $2.50 *net*.

DE CAESARIS BARONII LITTERARUM COMMERCIO DIATRIBA. Scripsit Hugo Laemmer. Friburgi Brisgoviae (St. Louis, Mo.): B. Herder. 1903. Pp. viii—111. Pretium, $0.80.

MANNA QUOTIDIANUM Sacerdotum, sive Preces ante et post Missae Celebrationem cum brevibus Meditationum punctis pro singulis anni diebus. Preces edidit, Meditationum puncta composuit, appendicem aducit Dr. Jacobus Schmitt, praelatus et in Eccl. Cathedr. Friburg. Canonicus. Tomus I: Ab Adventu usque at Dominicam I Quadragesimae; Tomus II: a Dom. I Quadrag. usque ad Dom. VIII post Pentecosten; Tomus III: a Dom. VIII post Pentec. usque ad Dom. I Adventus. Editio quarta. Cum approb. Revmi Archiep. Friburg. Friburgi Brisgoviae: B. Herder. (Vindobonae, Argentorati, Monachii, S. Ludovici.) 1903. Pp., Tom. I: xiii—475—lvi; Tom. II: xiii—552—lvi; Tom. III: xiii—584—lxiv. Pretium, 3 vol. $4.00 *net*.

THE RECOVERY AND RESTATEMENT OF THE GOSPEL. By Loran David Osborn, Ph.D. Chicago: The University of Chicago Press. 1903. Pp. 253. Price, $1.50.

PHILOSOPHY.

CONTEMPORARY PSYCHOLOGY. By Guido Villa, Lecturer on Philosophy in the University of Rome. Revised by the author, and translated with his permission by Harold Manacorda, Attaché of the Italian Embassy in Paris. London: Swan, Sonnenschein and Co., Ltd.; New York: The Macmillan Company. 1903. Pp. xv—396.

OUTLINES OF PSYCHOLOGY. An Elementary Treatise, with some Practical Applications. By Josiah Royce, Ph.D., LL.D., Prof. of the History of Philosophy in Harvard University. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. xxvii—392. Price, $1.00 *net.*

EXPERIMENTAL PSYCHOLOGY AND ITS BEARING UPON CULTURE. By George Malcolm Stratton, M.A., Yale; Ph.D., Leipzig; Associate Professor of Psychology and Director of the Psychological Laboratory in the University of California. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. vii—331.

WHY THE MIND HAS A BODY. By C. A. Strong, Professor in Columbia University. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. x—355.

HUMAN PERSONALITY, and Its Survival of Bodily Death. By Frederick W. H. Myers. In two volumes. New York, London, and Bombay: Longmans, Green and Co. 1903. Pp., Vol. I, xlvi—700; Vol. II, xx—660. Price, 2 vols., $12.00 *net.*

AN INTRODUCTION TO SYSTEMATIC PHILOSOPHY. By Walter T. Marvin, Ph.D., Assistant Professor of Philosophy, Western Reserve University. New York: The Columbia University Press—The Macmillan Company, Agents; London: Macmillan and Co., Ltd. 1903. Pp. xiv—572. Price, $3.00 *net.*

ESSAIS DE PHILOSOPHIE RELIGIEUSE. Par le P. L. Laberthonnière, de l'Oratoire. La Philosophie est un art; Le Dogmatisme moral; Eclaircissements sur le Dogmatisme moral; Le Problème Religieux; L'Apologetique et la méthode de Pascal; Theorie de l'education; Rapport de l'authorité et de la liberté; Un Mystique au XIX^e^ siècle. Paris: P. Lethielleux. 1903. Pp. xxxi—330. Prix, 3.50 fr.

HISTORY.

GESCHICHTE DES DEUTSCHEN VOLKES vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters. Von Emil Michael, S.J., Doktor der Theologie und der Philosophie, ordentlichen Professor der Kirchengeschichte an der Universität Innsbruck. Dritter Band. Deutsche Wissenschaft und deutsche Mystik während des dreizehnten Jahrhunderts. Erste bis dritte Auflage. Freiburg im Breisgau: Herdersche Verlagshandlung. 1903. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. xxxi—473. Price, $2.40.

CHRISTIANITY AND MODERN CIVILIZATION. Being Some Chapters in European History, with an Introductory Dialogue on the Philosophy of History. By William Samuel Lilly, Honorary Fellow of Peterhouse, Cambridge. London: Chapman & Hall, Ltd.; St. Louis, Mo.: B. Herder. 1903. Pp. xx—374. Price, $3.25 *net.*